

MEAT

OUT OF THE
EATER

OR

MEDITATIONS

Concerning
The Necessity, End, and Usefulness of

AFFLICTIONS

Unto GODS Children.

All tending to Prepare them For,
and Comfort them Under the
CROSS.

By *Michael Wigglesworth.*

The Fourth Edition.

BOSTON.

Printed by R. P. for John Usher, 1689.

mary p e m p l o a

Many Plimpton Her Book

Mary Plimpton Her
Book God give her Grace
Show in to look that she

May Runhatt Bless
Race that howen may be
Drott Place Aspet
5 day 1702

Jeremiah

Ps Mary Plimpton

Jonathan

AL4163.6.19

HARVARD COLLEGE LIBRARY

FROM THE LIBRARY

OF F. L. GAY

NOV 3, 1916

(3)



Tolle Crucem.

All Christians must be Cross-bearers.

If any man will my Disciple be,
Let him take up his Cross and follow me.
None can with me and mine partake
Who doth not all for me forsake.



Meditation I.

All Christians must be Sufferers,
That would be Christ His Followers.

(1.)

ALL that resolve to be
Christs faithful Followers,
Must be contented in this world
To be great Sufferers.
They must renounce themselves
And their own Wills deny
Take up their Cross and follow Christ
Through Sufferings chearfully.

Act.
22.
Mat.
37.
&

[2]

Mat 10.

39.

Feb. 12.

Not only lighter Grievs
This Cross of ours implies:
But when the Lord us calls thereto;
Greatest Extremities.
This must be taken up,
(Willingly undergone)
For *Christ's* dear sake who suffred more
For our Redemption.

[3]

The Christian that expects
An Earthly Paradise
When *Christ* bids him take up the cross
And bear it, is unwise.
We must not on the knee
Be alway dandled,
Nor must we think to ride to Heaven
Upon a Feather-bed.

[4]

Our way to heavenly Rest,
Is all against the Stream ;
We must not sail with Wind and Tide
As too too many dream ;
But row against them both,
And many Storms endure ;
Till we arrive at that sweet port,
Where Saints shall rest secure.

Meat out of the Eater.

[5]

Our way is up the Hill,
Which mounteth to the Skies :
But that's the way to Death and Hell
Which low and down-hill lies.
'Tis easy to descend,
And down the Hill to roll :
But this is labour to ascend,
And painful to the Soul.

[6]

But who would not take pain
Against the Hill to climbe,
That so they may true Rest attain
And Happines in time ?
Rather than down the Hill
With present ease to Run
(As most men do) until they be
Eternally undone.

[7]

Strait is the way and path
Which leadeth unto Life :
Heav'n is not gaine'd by Ease and Sloth,
But by an earnest Strife.
But broad are all the Waies
That to Destruction lead,
And many many are the feet
That daily therein tread.

Mat. 7.

13. 14.

Luc. 13.

24.

38.

44.

Meat out of the Eater.

(8)

Let others take their Chole,
And Run what way they please:
Let them enjoy their Lusts, and take
Their Fill of Carnal ease:
Choose thou the narrow path,
My soul, and walk therein;
Thou knowst this is the ready Way,
Eternal Life to win.

Meditation I I.

*GOD doth in Mercy scourge His own.
In Wrath He others lets alone.*

(I)
IF in this narrow path
And way that is so strait

Pet. You meet with Difficulties great,

12. Be not disconsolate.

The Straitness of the way

Betokeneth Opposition,

Afflictions, Dangers, Crosses, Snares

In this our frail Condition.

These

(2)

These are the Common Lot
Of all God's Children Dear,
Through many Sorrows they must pass
The Lord that truly fear.
There's no Calamity
Doth unto thee befall,
But such as common is to men,
Yea, to the best of all.

1. Cor.
10. 13.

(3)

Though various are the Wayes
And Sufferings whereby
God doth His Children exercise,
Correct and also try :
Yet all must bear the Cross
Before they wear the Crown ;
All must partake of Chastening,
Whom God vouchsafes to own.

2. Tim.
2. 12.

(4)

It is in mercy then
That God Chastiseth His
And lets them not Correction want
Whenas they do amiss.
They are in Trouble now
That he may give them Rest,
When as the pit shall digged be
For Such as them Opprest.

Psal. 94
12, 13

A. 4

All

Meat out of the Eater

[5]

All that Christ's members are,
Must be made like their Head:
He is a *Bastard* not a Child
That's never chastened.
God letteth some alone,
Leaves them to take their Course,
And by his Rod reclaims them not;
They sin without Remorse.

Heb. 12.

8.

Hos. 4.

14.

[6]

They will not cross themselves,
Nor their own wills deny:
God will not cross them nor correct,
To do them good thereby.
They wax more impudent,
And bolder to do evil,
Thro' God's forbearance, till at length
He hurl them to the Devil.

Ecl. 8.

11.

Mat. 23

31.

[7]

This is a fearful case
To be thus left of GOD:
Great mercy 'tis to be subdu'd
By scourging with the Rod.
My soul be thankful then
That God thee thus corrects,
Who might have let thee head long run
With those whom He rejects.

Psal 18.

11. 12.

Psal 94.

12.

Job. 7.

19. 18.

Isa. 1.

Meditate

Meditation III.

*The third doth further hint at th^e Ends
For which the Lord Affliction sends*

[1]

God doth chasten his own
In Love their souls to save ;
And lets them not run wild with them
That no Correction have.
Now as the Rod restrains
From posting down to Hell ;
So by the same God doth Excite
And teach us to do well.

*Prov. 23
14.*

[2]

Affliction is Christ's School,
Wherein He teacheth His
To know and do their duty, and
To mend what is amiss.
For though Afflictions may
Unto the Flesh be painful ;
David and other Saints of God
Have found them very gainful.

*Psa. 94
12.*

Before

(3)

Pf. 119. Before I was chastis'd,
 67. Saith he, I went astray:
 But since I've learnt with better Care
 To keep Thy Precepts way.
Ver. 71. 'Tis good for mee that I
 Have been afflicted sore
 That I might learn to know thy Lawes
 And swerve therefrom no more

(4)

Isa. 48. These are God's Fining Pot,
 10. Wherein He melts His Gold,
 Confumes the Dross and maketh it
 More lovely to behold.
Mal. 3. These are His Fullers Sope
 2, 3. To wash our spots away.
Dan. 11 That being thus refin'd and Wash'd
 35. Him glorifie we may.

(5)

As sharpest Winter Frosts
 Do clarify the Aire
 And cleanse our blood, soften the earth
 And it for seed prepare,
 Making it fruitfuller:
 So do Afflictions sore
 Correct the Rankness of our hearts,
 Cleanse and Subdue them more.

Much

(6)

Much Honey turns to Gall
And Cholerick Excess ;
And too-too-much Prosperity
Breeds Pride and Wantonness : *Deut. 32.*
Afflictions purge them out, *15.*
Like bitter Aloe. *Isa. 27.*
Which though unpleasant to the Taste, *9.*
Far wholesomer may be. *Heb. 12.*
10. 11.

(7)

Full Diet, dainty Fare,
With Idleness and Ease
Heap up bad Humours and Contract, *Ezek. 16*
Many a foul Disease, *49, 50.*
To Soul and Body too,
Dang'rous and Troublesome,
Which must be purged out in time
With some *Catholicum.*

(8)

Strong wine makes weak heads giddy
Procuring Drunkennels ;
Long peace and plenty likewise breed *Jer. 5.*
Intemperance and Excess. *7, 8.*
We soon are surfeited
With strong delicious matter :
And therefore God who, *knowes our frame*
Mingleth our Wine with Water
Afflictions

Meat out of the Eater:

[9]

Afflictions are like Ballast
It^h Bottom of a Ship;
For tho perhaps without the same
We might more lightly Skip:
Yet every little puff
Would quickly set us over.
And sink us in the Ocean Sea
No more for to Recover.

[10]

Jer. 4.
3, 4. Our hearts are over-run
Much like a Fallow-field,
Which must be broke and plowed up
Before it Fruit can yeild:
Afflictions are God's Plough
Where-with He breaketh us,
Tears up our *lusts* those noisome weeds
And fitteth us for Use.
Psal. 129.
2, 3.
Jer. 31.
18, 19.

[11]

Grace in prosperity
Lies hid unoccupy'd:
But is by Chastening set to work,
And by the Cross descri'd.
The Cross to Vertue trains;
It Tries, it makes to grow;
It sanctifies, purgeth and heals;
It humbleth and layes low.

Medita-

Meditation IV.

*The Fourth by various Arguments
Strives to beat down all Discontents;
And overcome Discouragements.*

[1]

Since then our gracious God
And Father that's above
For such great Ends useth His Rod,
In faithfulness and Love :
Why shouldst thou once Repine,
Or murmur at the Cross,
Impatient man ? without such blows
Thy soul would suffer Loss.

*Heb. 12
6.*

[2]

Except that need there be,
And thy soul's health require,
He useth not severity,
Nor stirreth up His Ire.
He lays on thee no more
Than what may reach the End,
And do thy Soul the Good for which
He doth Affliction send.

*1. Pet.
1. 6.*

*Job. 34
23.*

Lam. 3.

33.

(3)

He that unwillingly
Afflicts the Sons of men,
Cannot take pleasure in the Grief
Of His own Childeren.
He layes on His no Crosses,
But that they may attain
Some higher Good. He sends no Losses
But for their greater Gain.

(4)

Burning and Cutting 'bide,
Hunger and Thirst endure
Thou wilt, thy body from grim Death
Or Sicknes to recure;
Thy Soul is much more worth,
And its Salvation Dear;
Why then what may Soul-health procure
Shouldst thou refuse to bear?

(5)

Christ never flattered thee
Nor promi'd carnal ease,
Nor worldly Honour, Pleasure, Gain,
Security or Peace.

He told the worst at first,

(It was thine *A, B, C.*)

Mat. 16 That every one must bear the Cross
24. That would His follower be.

Why

(6)

Why shouldst thou think it strange
To meet with fiery Tryal,
Or to be put upon the Task
Of serious Self-Denial?
Thou owest more to Christ,
Who shed His dearest Blood,
And bare Gods Wrath for to procure
Thine everlasting Good.

1 Pet. 4.
12.

(7)

The Son of God Himself,
By whom the World was made,
Took up the Cross, endured Death
And so our Ransome paid.
He had no need to dye;
But we had been undone,
Unless that He our punishment
And pain had undergone.

Heb. 5.
8, 9. &
12. 2, 3.

(8)

He pass through Sufferings
Into His glorious state on high
It's fit that Members be content
Their Head to imitate.
Himself hath born the Curse,
And taken away the sting:
So that the Cross is now become
A sanctified Thing.

Luc. 24.
26.

Mat. 10.

24, 25.

Rom. 8.

26.

Gal. 3. 13

1 Cor 15

55, 56.

There-

[9]

Therefore take up the Cross
 The Rod in Meekness kifs:
 Be silent and him reverence, who
 Thy God and Father is.
 Who lets afflicteth thee
 Than thou deserved hast;
 Yea, and afflicteth thee, that so
 A gainer be thou maist.

Ezra. 9.

13.

Heb. 12.

20.

(10)

Jer. 30.

11.

1. Cor.

10. 13.

Luc. 21.

18.

Measure and Moderation
 In Chastning He respecteth.
 And none of His beyond their strength
 By pain or grief dejecteth.
 Although He burn the Dross
 He will not waste His Gold
 If with the one hand He cast down
 His other doth uphold.

(11)

Mat. 12

20.

Psa. 57.

2.

The smothering smoaking Flax
 Hee'll not extinguish quite
 To break a bruised shaken Reed
 Is none of his Delight.
 Hee'll not contend for ay,
 Nor evermore Upbraid
 Lest that the Spirit before Him fail
 And souls that He hath made.

Thou

[6]

And tho' he be unworthy
To look on in the face;
Yet through the Merits of his Son
He begs and hopes for Grace:
Being right well assur'd
That though the Lord chastise him;
Yet will he not cast off his Soul,
Nor utterly despise him.

Heb. 4.
15, 16
Job 1
25, 26
27
Lam 2

[7]

But if by all his search
He cannot find the cause
For which the Lord afflicteth him,
Or from his Soul withdraws:
Yet he believeth, that
For just and holy ends,
To humble, purge, and better him
The Lord Affliction sends.

31, 32

[8]

And though he cannot say,
I have at random run,
Or wickedly by some known sin
Away from God have gon:
Yet so much sin he sees
Both in his heart and wayes,
As God may judge it meet therefore
To scourge him all his dayes.

Job 1
2, 7

Job 30
Job 31

C 3

myself

[9]

31.5. Himself ... humbleth u.
 The mighty hand of G.
 Sam 3 And for the sake of that sw. that
 9. Doth kiss the sharpest Rod
 ob 2. He taketh up his Cross,
 Denieth his own will,
 Advanceth God's above his own
 And yieldeth to him.

[10]

am 3. Unto the yoke of Christ
 9, 30 He doth his neck submit :
 He turns his cheek to him that smites,
 And meekly taketh it.
 Yea when his grief is most,
 And sorest is his pain :
 am 3. He still endeavoureth good thoughts
 2, 23 Of God for to retain.

[11]

His earnest care and prayer
 When greatest is his smart,
 Is that he never may blaspheme
 God with his mouth or heart.
 He begueth Patience
 In his extremities
 To bear Gods hand, that so his heart
 May not against him rise.

Where nothing grieves
Then what their God
Where nothing pleaseth
Which makes them sin
Where though they have a
And wishes of their own:
Yet at the foot of Jesus Christ
They meekly lay them down

[3]

These are the happy men,
Judge of them what thou please
Vain world, amongst thy Darlings all
Thou hast not one like these.
As God is dear to them,
So they to him are dear,
And He to all the world ere long
Will make it to appear.

[4]

The Daughter of the King,
All glorious is within,
How Black soever and Sun-Burnt,
May seem her outward Skin.
Because I Blackish am,
Upon me—look not ye
Because that with his Beams
Hath looked down on me.

ring
mely on
is Kedar's Ints, and as
Solomon.
tifie my soul
our; thus adorn it.
Frappings of the world,
ay, I can adorn it.

[6]

deck the outside fair;
are like Graves within:
sweep and wash their houses clean,
Whose hearts most nasty been.
Some bodies fat and fair
Have Souls both foul and lean:
But howsoever my Body fare,
Lord make my soul more clean.

A Con-

[3]

Thy help is in the Lord ;
 From him it must be fought :
 Use thou the Means, and wait his time,
 Who lingers not for nought.
 Thy Prayers are poor and vile ;
 Yet do not them foregoe :
 For what were that, but for to give
 Thy weapon to thy Foe !

Hos. 13.
 9.
 Ezek. 36
 37.

[4]

Cry mightily to God
 When other Helpers fail :
 Relie upon him stedfastly,
 When terrours thee assail.
 The more the Devil strives
 (For this is all his scope)
 To rob thee of thy Spiritual Arms,
 The faster hold thy hope.

2 Cor. 12
 8.
 Eph. 6
 1.

[5]

Bewail the sin that cleaves
 Unto thine holy things,
 And look unto the Blood of Christ
 Which acceptation brings.
 Be not too much dismay'd,
 Nor 'stonished with fear :
 But unto Christ who is thy strength
 Labour to keep more near.

Rom.
 24.
 1. John
 1, 2
 Matth 8
 26.

F

Distracting

[5]

Sometimes they doubtful are
Concerning their estates :
Sometimes conclude against themselves
That they are Reprobates.
Such things may Saints befall ;
Yet are they never left
Of God,, nor of his awful fear
Are utterly bereft.

[6]

They dare not wickedly
Away from God depart,
But after his sweet presence mourn,
And seek him with their Heart.
Such bruised trembling Reels
Christ will in no wise break :
But in the most accepted time
will comfort to them speak.

[7]

He will into a flame
Blow up their little spark,
And make his face on them to shine
That now are in the dark.
For he will not cast off,
Nor evermore forsake
Those that rely on him for grace,
And him their portion make.

Come, poor distressed Souls,
And hear your Grievances :
Learn how you may with Spiritual Arms
Temptations force repress.
Hear what the Flesh suggests
For your discouragement :
Learn what the Spirit may reply
Soul-sinkings to prevent.

1615

SONG II.

*Being a Dialogue wherein the Speakers
are Spirit and Flesh.*

Spirit.

[1]

MY Soul what aileth thee
Thus heavily to droop,
and under thine Affliction
Dejectedly to stoop?
Art thou the onely man
That hath Affliction seen?
d have not better men then thou
As much afflicted been?

Hast

[2]

57

Haft thou no part in God ?
Or doth he cease to love thee ?
If neither this, nor that be so,
What can so greatly move thee ?
Flesh. I heretofore did hope
My sins were pardoned
Through God's free-grace, that all my debts
were wholly cancelled :

[3]

That Christ had satisfy'd
For me, and clear'd the score ;
That God was therefore reconcil'd
And would be wroth no more :
Yet now he hides his face
And on me seems to frown ;
He will not hear my suit for grace,
But wounds and casts me down.

[4]

He writeth bitter things,
And makes me to possess
My sins of youth : to mind he brings
My faults and trespasses.
Will God cast off from ay ?
And Anger still retain ?
Will he depart ev'n quite away,
And not return again ?

3
2

P

Spir.

Light in Darknest.

Spiru.

[5]

- Where Christ once sets his love
13. He loveth to the end,
And nothing can him change or move
From being still our Friend.
God cannot cease to love,
Where once he did begin :
Although he may with stripes reprove
And chasten thee for sin.

[6]

- Be humbled for thy falls.
My Soul, and turn to God,
Who from thy wandrings thee recalls
By this his gentle Rod.
Attend unto his voice,
3. Return to him that smites
For good ; who every child corrects
In whom his Soul delights.

[7]

- Fathers may chide and whip
Their Children till they smart :
But whilst their hand inflicteth stripes,
They pity with their heart.
They cast not off a Child,
Although they angry be :
Nor doth thy Heav'nly Father mild
Reject and cast off thee.

SONG IV.

*A Dialogue wherein the Speakers are
Distressed Conscience and
Rectified Judgment.*

Consc.

[1]

TIs not Affliction barely
That doth my Soul distress :
But rather multitude of sins
And mine own wickedness.
Nor is it former faults
That now are brought to mind,
So much, as swarms of present sins
And hateful Lusts I find.

Psal.

3, 4.

[2]

Had ever any one
So vile a heart as mine?
So barren under all God's pains
Nurture and discipline?
The Saints of God have found
Affliction to sever
Their Souls from sin ; but I find mine
More boisterous now than ever.

E

This

Light in Darknes.

[3]

- l. 24. This makes me greatly fear
And question mine estate;
Lest I be nothing else but dross
. 6. And silver reprobate,
29, That is not purify'd
By passing through the fire,
Fit to be trampled under foot
And trodden in the mire.

Judgment.

[4]

- Conscience, this is a Time
Wherein thou art benighted,
And seest not things as formerly,
Because thou art dim-sighted.
Now therefore haste to some
. 33. Thy doubts that answer may:
Or for the present hark to me,
And hear what I shall say.

[5]

While Physick is at work,
Ill Humours are disturb'd:
So while Chastisements are at work,
Corruptions may be stirr'd.
They do but shew what was
Within the heart before:
They may discover hidden Lusts,
They do not make them more.

God

[6]

God hath ordain'd the Rod
To do his Children good;
And this the Saints in God's due time
Have felt and understood:
Not alwayes presently,
And while the smart is on:
For some of them have then cry'd out,
As if they were undone.

Prov. 3
11, 12

Job 3
Psal. 7
2, 3, 4,

[7]

No chaf'tning joyous is,
But seems at present hard:
Yet brings forth fruits of Righteousness,
And sweet Peace afterward.
Therefore my sinful Soul,
And doubting Conscience,
Hope well for after-fruit; and don't
Judge all by present sense.

Heb. 1
11.

[8]

Gods Physick is at work
To purge Corruption out:
And this in time he will effect,
Believe and do not doubt.
He first discovereth sin,
Shews thee what wanting is,
Makes thee to feel thy need of help,
And mourn for what's amiss.

Light in Darkness.

[9]

This is some hopeful fruit,
And do not this despise
76. 42. For God is making thee more vile
And base in thine own eyes.
Builders may be at work
Before: thou see a Stone:
God may be working good for thee,
Though thou discernest none.

Consc.

[10]

63. Oh but my heart is hard,
Much like the Adamant:
It cannot weep, nor mourn for sin,
Nor pour out its complaint.
It cannot kindly melt,
Though daily sins abound
In thought, affection, word, and deed,
Which Conscience prick and wound.

Judgm.

[11]

compare
[Isai. 63. And notwithstanding want of Tears
17 with The heart may truly melt.
chap. 64. All are not broken-hearted
6, 7, 8. That store of Tears can weep:
And some that have them not, may have
Humiliation deep.

He

Light in Darknes.

[12]

He that bewails his sins
Because they God offend,
That truly hates them, Pardon begs,
Endeavours to amend :
That flies to Christ for grace
To mortifie his Lust,
That mourns because he mourns no more;
This man repents I trust.

Psal.
2, 3, 4
10.
Isa. 1.
17, 1
Jer.
18, 1

[13]

Doth not my Soul do thus
(Speak Conscience) day by day ?
I know that thou wilt speak the truth :
Thou canst not this gainsay.
Well then be comforted,
And doubt not of thy state :
But still endeavour every sin
More thorowly to hate.

[14]

And labour for to taste
The sweetness of Christ's Love :
Nothing can melt the heart like this
Sweet Sun-shine from above.
This can the Rock dissolve,
And make the waters flow
Out of the hardest flinty Heart,
Where never good did grow.

Eph.
18, 19
Psal. 111
135, 13
1 John
19.

SONG V.

*A Dialogue between the Flesh
and Spirit.*

Flesh.

[1]

BUt oh methinks the Lord
Is angry with my Prayers,
The more I cry to him for help
The worse it with me fares.
The more I sue for grace
And beg for some relief:
The more he lets me be distrest,
And doubled is my grief.

[2]

I fear he reckoneth
My Prayers to me for sin,
And rather is displeas'd therewith
Then takes delight therein.
If God reject my Prayer,
I fear he me rejects.
For how can he despise their Prayer
Whose persons he respects?

Spirit

Light in Darknes.

Spirit.

[3]

Against his People's Prayers
The Lord sometimes may smoke,
When some sin unrepented of
His anger doth provoke.
If *David* sin regard
God will not hear his Prayer:
To search for, find out, mourn for sin,
My Soul make this thy care.

Psal.

4.

Psal.

18.

Lam.

40.

[4]

God puts thee upon search,
Would have thee diligent
To find out what offensive is
And to be Penitent.
Be thou displeas'd with sin,
And he'll be pleas'd with thee:
He'll turn to thee his face, if thou
Turn from iniquitie.

Josh.

13,

Jer.

4. 13

17.

Chap.

19,

[5]

Some-Times the Lord delayes,
And makes us long to wait,
For other ends; as for to make
Us more importunate;
To try our Self-denial,
Our Faith, Love, Patience.
Sometimes to make his Power shine forth
In our deliverance.

Mat.

23, 24

29.

E 4

He

[6]

14. He lets our troubles grow
Unto the greater height,
15 That his Salvation might appear
pters More glorious in our sight.
For these, and other more,
Such great and gracious Ends
The Lord defers to hear our prayer,
For he no hurt intends.

[7]

18. Our Prayers are sometimes heard,
Not just unto our mind,
Yet heard they are, and answered
In some far better kind.
19 God may deny to grant
or 12 That thing that we request,
Yet answer in a better thing,
For he knows what is best.

[8]

Be silent then frail Flesh,
Thou favourest not these things:
Thy wisdom doth but vex my Soul;
Leave off thy Reasonings.
Satan by Serpents mouth
3.1 Mankind did undermine:
And I perceive he now assaies
To ruine me by thine.

SONG

SONG VI.

*Another Combate between the
Flesh and Spirit.*

Flesh.

[1]

Soul thou hast cause to fear
Thy Faith will not hold out:
And that it is but counterfeit
Thou do'st so often doubt.
See what a mighty power
Of Unbelief prevails
From time to time ! and how thine heart
And Faith thee often fails !

Spirit.

[2]

Oh fly and sinful flesh !
Thou art a treacherous Thief,
That robs me of my Faith, and then
Condemns for Unbelief.
They're thy suggestions vile
(That do'st with Hell comply)
That make me doubt, who otherwise
On Christ alone rely.

Whole

Light in Darknes.

[3]

1. 1. Whole Christ with all my heart
I earnestly Embrace ;
8. 37
Cor. 1. And for my whole Salvation I
Relie upon his grace :
11. 3. Renouncing all my own
10. Both Righteousness, and Sin ;
3. 12. Endeav'ring Holiness, as well
As Happiness to win.

[4]

- And blessed be the Lord,
Who will compleat my Faith,
Weak though it be, as he the same
1. 1. At first begotten hath :
Mean while he it supports ;
And as himself doth tell,
et. 1 It never shall be vanquished
16 By all the force of Hell.

SONG

SONG VII:

*Satanical injections foul
Shall not undo the godly Soul.
That them bewails, reſiſts and hates,
Nor need ſuch queſtion their eſtates.*

[1]

I May not here neglect
Another caſe to mind,
Wherewith ſome precious Souls to be
Full ſore agriev'd I find:
A caſe calamitous,
Beyond the help of man;
For out of Satans deadly gripe
Chriſt only reſcue can.

[2]

Blasphemous helliſh thoughts
Into his mind are caſt
Concerning God; which make him quake,
And ſtand like one agaſt.
Imaginations black,
And Fancies filthy foul
Are darted in with violence,
Which ſtab him to the Soul.

Which

[3]

Which way foe're he turns
His Understanding's ey,
Think what he will, these fancies vile
Do meet him presently.
Poor Soul he them resists
And struggleth as for life :
But yet he cannot keep them out
By all his care and strife.

[4]

The more he with them strives,
The more they wound and vex him :
The more he dreads and feareth them,
The worse they do perplex him.
And when he meditates
Or prayes to God for grace,
Then most of all such horrid thoughts
Do stare him in the face.

[5]

This makes him dread to pray,
Or read, or meditate,
Because such thoughts mix with his prayers
As God he knows doth hate.
For all these Blasphemies
And thoughts that Hell suggests,
He judgeth them his own hearts sins
Although he them detests.

Expe-

Light in Darknes.

[6]

Experience daily shews
It may befall a Saint
To be thus dogg'd with Hell's black Hounds
Until he almost faint.
And barely this to know,
That ever any were
Thus exercis'd that feared God,
May mitigate thy fear.

Lam.
13.

[7]

It yields us some support
To know we're not alone,
But that through such a dismal way
Some have before us gone.
But for to come more near,
And speak unto thy grief
What in a few lines may be spoke,
The answer is in brief;

[8]

Such thoughts how vile soever
And full of Blasphemy,
They are no further our own sins
Then we with them comply.
They are the Devils sins,
And his suggestions foul,
Not thine who mournest under them
And har'st them with thy soul.

Rom.
19, 20.

Be

Light in Darknes.

[9]

Be not discouraged ;
God will not them impute
To thee, but unto him who doth
Those poisoned Arrows shoot.
But, oh thou wilt complain,
My heart is tinder-like
As prone and ready to take fire,
As Satan is to strike.

[10]

Well, let it humble thee
To feel a treacherous part
A sinful Self ; a wicked Flesh
Remaining in thy heart.
Yet for thy comfort know,
Thou hast not lost the field,
So long as thou do'st sin resist,
And strive'st not to yield.

[11]

Are wicked thoughts thy load
And heavy burden still,
From which thou longest to be freed
As from the greatest ill ?
The Lord is nearer thee
Then thou art well aware :
He keeps thee that thou art not caught
By Satans deadly snare.

Yea

Light in Darkness.

[12]

Yea though Temptations strong
May thee sometimes surprife;
If by Repentance from thy falls
God helps thee to arife;
Fear not, all turns to gain;
For God is purify'd,
And loseth nothing, but its dross,
By being often try'd.

Psa. 3

[13]

Christ hath the Devil fast.
And holds him in a Chain,
And that he may not swallow thee
He doth him still restrain.
He can no longer vex thee
Then Christ shall him permit
Who will in season take him off.
When he shall see most fit.

Luk.
31.

Rom
20.

SONG

S O N G V I I I .

[1]

ANd now for such as feel
These hellish Buffettings,
And anguish of these sudden darts ;
Which are the Serpents stings ;
I shall a word or two
Or Counfel here annex :
God make them useful unto some
Whom Satan doth perplex.

[2]

Follow thy Calling close.

Job. 20. Love not to be alone ;
Save only when by secret Prayer,
eccl. 4. Thou makes to God thy moan.
10, 11. Omit not secret Prayer,
2. Nor other Means neglect :
Matth. 6. The Tempter hath thee where he would,
5. If once he that effect.

Thy

[3]

Thy help is in the Lord ;
 From him it must be sought :
 Use thou the Means, and wait his time,
 Who lingers not for nought.
 Thy Prayers are poor and vile ;
 Yet do not them foregoe :
 For what were that, but for to give
 Thy weapon to thy Foe !

Hof. 13.

9.

Ezek. 36

37.

[4]

Cry mightily to God*
 When other Helpers fail :
 Relie upon him stedfastly,
 When terrours thee assail.
 The more the Devil strives
 (For this is all his scope)
 To rob thee of thy Spiritual Arms,
 The faster hold thy hope.

2 Cor 12

8

[5]

Bewail the sin that cleaves
 Unto thine holy things,
 And look unto the Blood of Christ
 Which acceptation brings.
 Be not too much dismay'd,
 Nor 'stonished with fear :
 But unto Christ who is thy strength
 Labour to keep more near.

Matth 8

26.

F

Distracting

[6]

Mat. 14
39. Distracting horrid Fear
The Soul of strength deprives,
Draws in their thoughts, and to the Devil
A great advantage gives.
Jam. 5.
16. Adventure not to smother
Temptations in thy brest :
Keep not the Devil's counsel, if
Thou dost the same detest.

[7]

Cor. 11
3. Make out for help in time ;
Lest by some subtle wile,
Or hidden craft to thee unknown,
The Serpent thee beguile.
Temptations are like poyson,
Provide an Antidote :
Tis easier mischief to prevent,
Then cure it when 'tis got.

[8]

4. Recall not, wicked thoughts
Of them to take a view
(No not to make thee loath them more)
Lest thou this folly rue :
But thrust them out of doors,
And strongly say them nay ;
Jam. 4. And if thou canst not rid them so,
Flee thou, and run away.

Be

[9]

Be not thou like the Sheep,
That, being in a maze,
Instead of running from the Woollf
Stand still and at him gaze :
Till having one devour'd
He comes to worry more,
And then they run, but stand again
Still gazing as before.

[10.]

Bemoan thy self to God ;
In general them confesse :
But if thou think them o're again
They will thee more distress.
Let every Christian man
Unto his thoughts take heed :
For God can whip thee with thy thoughts
Until he make thee bleed.

[11]

Give not thy mind to think
Of vain or evil things,
As thou desirest to escape
These hellish Buffetings:
Thus I have briefly given
My Counsel in this case.
The Lord direct thee what is good
To follow and embrace.

Reader, I give thee here
 Two Songs in other Meetre:
 I hope they will not make a jarre,
 But close up all the sweeter.

SONG IX.

[1]

Lord from the deeps I cry'd to thee,
 My voice Lord do thou hear;
 Unto my supplications voice
 Let be attent thine ear.
 3. Lord who should stand? if thou O Lord
 Should'st mark iniquitie:
 But with there forgiveness is
 That feared thou may'st be.

[2]

Works of iniquity prevail
 Against me sore do they:
 But as for our Transgressions
 Thou shalt them purge away.
 For who's a God like unto thee
 Pard'ning iniquity?
 And the transgression of his folk
 That freely passeth by?

[3]

For the Lord wait, my soul waits;
And I hope in his Word.

Psalm. 130
5, 6.

Then morning watchers watch for morn,
My soul more for the Lord.
Let Israel for Jehovah stay,
In waiting hopefully:
Because that with Jehovah there
Is kind benignity.

[4]

I to the Lord from my distress
Did cry, and he gave ear:
Out of Hells belly I did cry,
And he my voice did hear.
Why therefore should I be afraid
In days that evil be?
When as my heels iniquity
About shall compass me.

Jonah

2.

5.

[5]

My soul, O wherefore dost thou bow
Thy self down heavily?
And wherefore in me makest thou
A stir tumultuously?
Hope thou in God, because I shall
With praise him yet advance,
Who is my God, he also is
Health of my Countenance,

Psalm

11.

[6]

Isai. 26. Upon the Lord for evermore
 3.4 See that your selves you stay ;
 For there is in Jehovah store
 Of strength that lasts for ay.
 In peace, in peace thou wilt him keep,
 Whose mid is staid on thee ;
 Because that in thy self, O Lord
 His trust repose doth he.

[7]

Though such as truly fear the Lord,
 And's Servants voice obey,
 Walk in the dark, and have no light ;
 Themselves yet let them stay
 Confidence upon their God,
 And in the Lord's Name trust.
 11. But such as walk by their own fire,
 Lye down in sorrow must.

SONG X.

*A Dialogue or Discourse between the Believing
 Soul and her Saviour.*

Soul. O H Christ my grief is such,
 Because I love not much ;
 As addeth to my sore,
 Because I grieve no more.

Give

Give me a broken heart,
That may both bleed and smart,
That I so often stray,
That I no more obey.

Oh make me love thee dearly,
And trust in thee sincerely:
And help me well to prove
Mine interest in thy Love.

That God Omnipotent
Is freely well content
To cancel all my debts,
And all my sins forgets.

O Christ let me be thine,
And be thou wholly mine:
Let me be thine entire;
Be thou mine I desire.

Sav. Ah poor distressed Soul
So sad and sorrowful,
That weakly dost believe
And wouldst more strength receive;

Behold at thy request
I'm here full ready prest
To save and succour thee;
Fear not to come to me.

Malac.

Thou didst mine aid implore,
And now it's at thy door,
I am thy Surgeon,
Do not thine Healer shun.

4.2

Joh. I. 12

Do'st with thine heart embrace
Both me and all my grace?
Canst me thy Treasure make.
And for thy Portion take?

Mat. 13.

44.

Psal. 119

94.

Mat. 11

29.

Do'st thou thy self resign,
And yieldest to be mine?
Would'st thou as willinglie
Be rul'd as sav'd by me?

Joh. 6.

27.

Then I my self entire
Do yield to thy desire,
Believe and do not doubt
I will not cast thee out,

Exod. 1.

5, 6, 7.

I am and will be thine;
And all this Wealth of mine
Dear purchas'd by me
I freely give to thee,

Psa. 5.

12.

Psal. 150

Light, pardon, joy and peace,
Eternal life and ease,
With full Redemption,
Shall be thy portion.

Light in Darkness.

Also my Father mild
Thy Father will be styld:
My Spirit the Comforter
Shall be thy Strengtheners.

John 20.
17.
John 14.
16, 17.

He shall thy Will renew
And by degrees subdue
Thy Lusts, and all thy foes
That Holiness oppose.

Ezek 36.
26, 27.

He will to thee impart
An humble broken heart,
Increase of Spiritual strength,
And victory at length.

Doubt not poor soul ; Be strong
For me that waitest long :
And fear not to believe
That I may peace thee give.

Psal. 17.
14.
John 14.
27.

Upon me wholly roll
The Burden of thy Soul:
Thy self upon me stay,
And then rejoyce for ay.

Psal. 31.
3, 4.

Soul. Is this my Saviour's voice
That bids me to rejoyce?
To me, vile wretch this word
Directest thou, dear Lord !

Will

Will God be reconcil'd
To one that is so vil'd?
Wilt thou thy self bestow
On me so base and low?

Shall I now live for ay
That went so long astray?
Wilt thou such grace out-stretch
Unto a sinful wretch?

O Gracious Grace indeed!
Shown in a time of need.
O God of Grace, *All Grace!*
How pleasant is thy face!

16

12

To God what shall I render?
Who me vouchsafes to tender
In this my low estate,
Which was so desolate.

Had I a thousand hands
To do what he commands:
Ten thousand Hearts to love him,
To fear him, and improve him,

As many Lives t'xpose
And for his sake to lose:
Yet could I never do him
The service that I owe him.

Thy

Thy Love doth all surmount,
And is beyond account :
I never can exprefs
Sufficient thankfulnes.

Ephes. 3.
18, 19.

Yet help me to endeavour
To honour thee for ever ;
Thee onely to desire,
Love, Reverence, and Admire :

2 Cor. 5.
14, 15.
Psal. 73.
25.

Thee let me ever serve,
And never from thee swerve :
Let this sweet face of thine
Upon me allways shine.

Let no sin interpose
To hide, or make me lose
Thy Countenances light,
Which on me shines so bright.

SICK



Sick mens Health.

FOr Sick men to be well,
 For those that are in pain
 To find some ease, recover strength,
 And to wax whole again
 (By Adeans or else without)
 This is no Novelty :
 But to be sick and well at once,
 This is a Mystery:

And for our Sicknesses
 To be a Salve to heal.
 Our deadly Sores, a sovereign Balm
 For to procure our weal ;
 This is a Paradox
 Hard to be understood :
 But these discourses following
 Explain, and make it good.

I shall not intermeddle
 With the Physicians Art ;
 Nor Medicines prescribe, which may
 Relieve thy Body's smart.

But

But what may help thee bear
Thine outward Misery
With Patience, as becomes a Saint,
And to get good thereby.

Meditation I.

[1]

OF all Afflictions that
The outward man oppresses,
None are more grievous to endure
Then Pains and Sicknesse;
Especially if great,
And long continuing:
Oh what vexation to the Flesh,
And Anguish do they bring.

Job 2
4, 5.

[2]

Yet may such anguish great
Befal a Child of God:
Not from an Enemie's wrath, but from
His gentle Father's Rod.
God chasteneth his in love
Ev'n when he seems severe,
Exempting not from smarting stripes
Those whom he counts most dear.

Heb.
6, 7.

Most

[3]

Job 2.
7, 8.

Most Patient holy *Job*
Was broken out all o're
With painful boils from head to foot
Loathsome, and grievous sore.
What strange Extremities
Beset this precious Saint
Chap. 2. His Friends astonishment declares,
12, 13. So doth his own complaint,

[4]

Job 30.
17, 18.
27, 30.

His Visage was so marr'd
Familiars knew him not.
His stiffened Garment girt him like
The Collar of his Coat
With running of his Sores :
His bowels boil'd within :
His bones were burnt with fervent heat
And clave unto his Skin.

[5]

Chap.
19.

His bones were pierc'd with pain ;
His sinews took no rest :
Besides the many other woes
Wherewith he was oppress'd.
He could attain no ease
Nor respite, not a little ;
No not so long as till he might
Have swallowed down his Spittle.

Religious

[6]

Religious *Hezekiah**Isai.* 28.

Whose Zeal for God excell'd,
 (In whose defence the Lord of Hosts
 Had proud *Sennacherib* quell'd)
 With Sicknes great and fore
 Was sharply visited,
 And in the midst of his dayes
 Was numbred with the dead.

1, 12.

[7]

He poureth out complaints
 And cries to God above.
 He like a Swallow chattereth
 And mourneth as a Dove.
 But when the Lord him hears,
 And doth Salvation give,
 He then can see, and also say,
 That by such things men live.

Verse 3.

14.

Verse 16.

[8]

Good *Lazarus* may be sick,
 Though Christ's beloved Friend :
 Yea of his Sicknes he may die,
 And to the grave descend.
 Poor *Lazarus* the Beggar
 Laid at the Rich mans doores
 To beg relief, he may be sick
 And also full of sores;

John 11.

3, 14.

Luk. 16.

20, 21

22.

He

[9]

He may through Sicknes die,
Or through distressing want;
And yet be carried unto Heaven
And crowned for a Saint.
So then 'tis no new thing
The Saints of God to see
Under Diseases, Sicknes, Pain,
And fore extremitie.

Meditation II.

[1]

Ps. 115.
ANd now my Soul go to,
For thine instruction,
What canst thou learn, when thou art told.
Lam. 2.
What Saints have undergone?
Ps. 13.
Soul. I see I have too long
Me with my self compar'd,
And by much poreing on my self
Have been too much ensnar'd.

[2]

I thought my own condition
 Sometimes more sad then any :
 But now I see I have not felt
 One half so much as many.
 These Saints forementioned,
 It plainly doth appear,
 Have suffered more in one Months time,
 Then I have in a year.

[3]

Nay when I ponder well
 What *Job* did once endure :
 My Pains and mine Infirmities
 Are but Flea-bitings sure.
 The Lord was just I know,
 In all that them befell :
 Both just and gracious toward me
 I may account him well.

[4]

He hath not punish'd me
 So much as I deserve,
 That from his just Commandments
 So much and often swerve.
 And should he still afflict me
 Much more then yet he hath :
 He will not wrong me, who deserve,
 His everlasting Wrath.

G

Job 11
 6.

Lam. 3.
 And 22, 29.

[5]

And howsoe're the Lord
 Be pleas'd with me to deal;
 Although he never in this world
 Should me release or heal;
 O let my Will submit
 To his that is most just;
 Let me not murmur, but abase
 My self unto the dust.

Mat. 26

39.

Lam. 3.

29.

[6]

1 Thess.

5. 18.

Lord make me thankful too
 For all that gentleness
 Which in thy Chastenings towards me
 Thou daily dost express.
 For Mercy 'tis that I
 Who more, much more transgress,
 Then many of God's precious Saints,
 And yet afflicted less.

Medi-

Meditation III.

[1]

THough Christ were never sick,
 Yet sure he under-went
 Such piercing bitter pains ; as were
 More then equivalent :
 And by his Sufferings
 He took away the sting
 Of all our Sufferings, Sicknes, Pain,
 And every evil thing.

Psal. 22.

14, 15,

16.

1 Cor. 15

55, 56.

57.

[2]

Yea he them sanctify'd
 By virtue of his Blood,
 That they might as effectual Means
 Promote our Spiritual Good.
 For he knew how to make
 Trouble the way to Peace,
 Sicknes the way to soundest Health,
 And Pain the way to Ease.

Psa. 23, 4.

6 119

71.

Joh. 33

19—31

Job 36.

8, 9, 10.

G 2

Some 11.

[3]

Some men have Bodies sound,
 But Souls most deadly sick:
 Elind Eyes, hard Hearts, stiff Wills
 'Gainst all Commands that kick.
 Some men have thriving Souls,
 Though Bodies not in Health:
 And God doth make their Bodies Ailes
 Promote their Spirit's wealth.

3 John
 ver. 2

[4]

'Tis better to be sick,
 And have thy Soul wax whole:
 Then in a Body hail and strong
 To have a sickly Soul.
 For through Soul-sicknesses
 Thou do'st dishonour God:
 Who may be honoured when thou bear
 Submissively his Rod.

[5]

Diseases bodily
 May help thee to do well:
 But Soul diseases, if not cur'd,
 Will carry thee to Hell.
 Our Bodies may sometimes
 Need Physick, more then Food.
 So may our Souls need Sickneses
 And Pains, to do them good.

Our

[6]

Our Bodies Sicknesſes
Are Phyſick for the Soul,
Corrected by a ſkilful hand
That can its force controll:
Who will ſo moderate,
And qualifie the ſame,
That it ſhall do no hurt, but good;
Oh bleſſed be his Name!

[7]

By theſe he doth prevent
Much hurt that might be got;
Preserves us from Infectious Air
As by an Antidote,
Gainſt Conſtitution ſins
Whereto our Nature bends,
And thoſe whereto our Calling leads,
Hereby he us defends.

[8]

By theſe he purgeth out
Bad Humours, namely Pride,
Self-love, Impatience, Worldlineſs,
And many more beſide.
By theſe he doth our Wills
Unto his Will ſubdue:
And makes us Peace, with Holineſs,
And heavenly things purſue.

Iſa. l. 25.

Job 34.

31, 32.

Heb. 12.

10, 11.

G 3

By

[9]

By these he quickeneth us
 Our duty to attend,
Job 42. Makes sin more bitter, teacheth us
 To mind our latter end.
 5, 6. By these he rend'reth us
 More vile in our own eyes,
 And helpeth us more heartily
 His favour for to prize.

[10]

Makes Christ more precious to us
 And Earthly things more vain.
Rom. 8. By these he doth from too much love
 Of present things us wean:
 Makes us to think of home,
 And long for Heavenly Rest,
 Whilst here we feel our selves to be
 With endless griefs oppress.

[11]

As th' outward man decays
 And is consum'd away,
 The inward man thus gathereth strength
 And vigour every day.
 Who would not Physick take
 Such Health for to procure?
 And that their Souls such gains might make
 A little smart endure?

Meditati

Meditation IV.

*A Dialogue wherein the Speakers are
Fear and Faith.*

Fear

[1]

BUt what if Sickness bring
Extremity of Pain?

How shall I then have Patience, or
Good thoughts of God maintain?
I know Extremities
Are grievous for to bear:
And, which more grievous is, I shall
Dishonour God I fear.

Faith.

[2]

Dread not Extremities
My Soul, thou need'st not fear it,
But if God please to lay more Pain,
He'll give more strength to bear it.
Such is his Faithfulness
He will no Burthen throw
Upon thy Back, but what himself
Will help thee undergo.

G 4.

Thy

Psal. 37
24.
Lam. 3
9.

[3]

Thy Strength is very small,
 Thy Patience that is less;
 Thy Foes are strong, the World, the Devil,
 And thine own wickedness.
 Thou canst but little bear,
 As well as little do:
 But th' Everlasting Arms can bear
 Thee and thy Burthen too.

ent. 33

7.

[4]

If those Almighty Arms,
 That made the World, infold thee:
 No matter what the Pressure be;
 Doubtless they will uphold thee.
 His Spirit helps us bear
 Our greatest Miseries,
 And takes our Burthens heavier end
 In our Extremities.

Gal. 55.

26.

[5]

Cor. 1.

Cor.

o. 13.

If that our Pains increase,
 And grow upon us fore:
 He makes our Comforts to abound,
 And Spiritual Joyes much more.
 For God most faithful is,
 That lets not his be try'd
 Beyond their strength; but them supports,
 That they may it abide.

When

[6]

When left unto our selves,
 Small Trials vex us fore :
 And greater ones are better born,
 When God affilts us more.
 In lesser straits, God's help
 We are less apt to mind :
 In greater straits we seek him more,
 And more assistance find.

1 Sam.
 25. 22.
 compare:
 with
 2 Sam.
 16. 10.
 11,

[7]

Hence then Extremities
 Which makes us for to roll
 Upon God's Power and Faithfulness
 The Burthen of our Soul :
 Which force us out of Self
 And unto Heaven send us ;
 They do but drive us to our Strength,
 For God will succour lend us.

Psal. 37
 5.
 Psal.
 22.
 Deut.
 26, 27

Fear.

[8]

But what if God withhold
 His Countenances light
 In time of great Extremity,
 And leave me in the night ?
 If God forsake me then,
 Alas, my Faith will fail :
 And Satan watching for a prey,
 Will over me prevail.

Fail

Faith.

[9]

His countenances light
 If God from us withdraw,
 In Sicknes, and with fear of wrath
 Be pleas'd us to aw :

Pet. 1.

It's but if there be need,

And 'tis but for a while ;

Isai. 54.

7, 8.

When th' end is once attain'd, his frown
 Is turn'd to a smile.

[10]

Jer. 33.

10, 26.

The Sun can sooner cease

To shine out of the Sky :

Then Christ can cease to favour thee,

Rom. 8.

That do'st on him rely.

17.

This Earth that stands so firm,

39.

Shall from her Center move :

Sooner then God Unchangeable

Will take away his Love.

[11]

Rom. 2.

Nay he will thee support,

And strengthen with his grace :

And while the one hand thee corrects

13.

The other will embrace.

5.

He will not thee forsake,

Job 23.

Nor leave thee in the mire :

10.

Yea he will bring thy Soul like Gold

More bright out of the fire.

Soul

[12]

Soul, wherefore should'st thou then
Dread Sicknesſes, or Pain?
Which in the upshot hurt no Saint,
But alwayes turn to gain.
Lord, help me to rejoyce
When I am chaſtened,
That thou art now conforming me
To Chriſt my bleſſed Head.

Rom. 8.

23.

9.

Whoſo is wiſe, and doth
Theſe things conſider well,
Shall know God's ways to be moſt right,
And forth his praiſes tell.

Hof. 14.

9.

Strength

Strength in Weakness.

T*hat weak ones may grow strong
 VVe very often see :
 But Strength in Weakness to behold,
 This is a Noveltie.*

*To see a Weak man Strong,
 And strongest when most Weak ;
 To see the Strong through Weakness fall
 And all their bones to break :
 This is a Mystery
 A Christian Paradox ;
 But this ensuing little Key
 The Cabinet unlocks.*

SONG I

M*An's Strength meer Weakness is,
 As frail as Venice Glais :
 And all his Excellency like
 The flower upon the grass
 Adam in Paradise,
 And in his perfect state,
 When left of God unto himself,
 Could soon degenerate.*

He

Strength in Weakness

[2]

He that was strong at first
Immediately grew weak ;
And let the stock of Grace run out,
Like vessels that do leak.
Hence we are all made weak,
And neither have Free-will
To chuse, nor Power to do what's good,
But only what is ill.

*Rom. 5.
6, 12, 14,*

[3]

But God, the God of Grace,
His Blessed Son imploy'd
And sent to ransom and restore
What *Adam* had destroy'd.
He having us Redeem'd
And Ransom'd with his Blood,
And also purchased for us
All grace and saving good.

*John 3.
17.*

*Rev. I.
5, 6.*

[4]

Restoreth us to life,
Createth us anew,
Enableth us to do what's good
And evil to eschew.
But still he keeps the Stock
Of grace in his own hand,
And hath not left it unto us
To be at our command.

*Eph. 2.
5, 6, 10.*

*John 15.
4, 5.*

The

Strength in Weakness.

Phil. 4.

13.

[5]

The strongest Saints have need
Of daily fresh supplies ; (strength
And Christ will teach them where their
And all their power lies.
Unless the Sun do shine,
Soon vanisheth the Beam :
Unless the Fountain feed it still,
Soon dry'd up is the Stream.

[6]

Hence if the strongest Saints
Begin to grow secure,
Neglect their watch, trust in themselves ;
Christ will not this endure.
He leaves them to themselves,
And lets them trie their strength :
They fall and feel their weakneses
Unto their cost at length.

2 Sam. 11

2, 3, 4.

[7]

Thus *David* sadly fell ;
And who more strong then *David* ?
Or who more graciously himself
In all his straits behaved ?
David, while weak, was strong,
And kept his hands most pure :
But in his strength he grew most weak
By being too secure.

Peter

Strength in Weakness.

[8]

Peter was confident
And thought he had much strength
To follow Christ through thick and thin :
But what came on't at length ?
He thought his Love so great,
He could with Christ have dy'd :
But ah frail man ! e're morning light
He Christ three times deny'd.

Luk 22.

33, 56

57, 58,

60.

[9]

Some haply here will say ;
If Saints of such renown
Have been so foil'd, and to the ground
In time of Trial thrown ;
What will become of me,
That am so weak and frail !
How shall I stand, when violent
Temptations me assail ?

Obj.

[10]

Though God sometimes permit
The strongest Saints to fall,
To stain the glory of all Flesh,
And to awaken all :
Yet let not weak ones faint,
Nor be discouraged,
Who feel their wants and weaknesses,
And flee to Christ their Head.

Sol.

For

Strength in Weakness.

[11]

Isai. 40.
29, 30.

For Christ hath strength enough :
Do thou on him depend,
And he will make thee stand in storms,
And hold out to the end.
For in our weakness great
Christ's strength doth more appear :
We never are so safe, as when
We get to him most near.

[12]

When sense of our own wants,
And manifold defects,
Drives us to Christ our only strength ;
Then he the weak protects.
Hence we are never stronger,
Then when we are most weak :
Because we then most heartily
Christ's help and succour seek.

[13]

1 Cor. 12
ss 7, 9,
10, 11,

Thus *Paul* that great Apostle,
When I am weak, saith he,
Then am I strong ; because the strength
Of Christ then rests on me.
Therefore I rather chuse
In weakness to glory,
Then of my Revelations great
To tell an ample story.

SONG

SONG II.

[1]

ANd now for want of strength
And weakness Bodily,
I could say much ; For few, I think,
Have felt it more then I
I have been many years
So impotent and weak
As none are able to conceive
That onely hear me speak.

[2]

And when I find most strength
And thereupon assay
To serve the Lord with all my heart
In the most publick way ;
Just when I should set forth
Such feebleness affails me
That I am like a man half dead,
All strength and vigour fails me.

H

I go

[3]

I go to God and tell him,
Thou Lord hast strength, I want it
To do thee service therewithal,
In faithfulness O grant it.
Thou putt'st me now on service,
And strength in me there's none:
Therefore on thee the God of strength
I will depend alone.

[4]

Mine eyes are wholly thus
Unto the God of strength:
I cast my self upon his Power,
Who succours me at length,
And in the time of need
Doth such assistance give,
That those who hear me scarce know how
My weakness to believe.

[5]

But this is certain truth,
My strength again is gone,
And languishings return, as soon
As ere the work is done.
And every such attempt,
In this my weak estate,
My bodily Ails for divers weeks
Doth much exasperate.

By

[6]

By every little doing
I suffer very much :
Yet at God's hand I neither dare,
Nor have I cause to grutch.
Hath not the Potter power
To frame out of the clay
One vessel for to serve him thus,
Others another way.

[7]

But I have said enough,
All tending to depress
The Creature, and for to advance
God's Power and Faithfulness.
For sure his power shines forth
In our Infirmary ;
That whoso glorieth, glory may
In God alone most High.

2 Cor.

12. 9.

Jer. 9

23, 24.

1 Cor. 1.

31.

SONG III.

*A Dialogue wherein the Speakers are
Troubled Conscience and
Rectified Judgment.*

Troub. Consc. [1]

OH, but my weakness brings
Unserviceableness,
And takes me off from Christ's sweet work:
Who can this grief express?
When as the Body fails
The Soul, and hindereth it
In all its motions, like a clog;
I am for nothing fit.

Rect. Judgm. [2]

If Christ disable thee
From doing as before,
He calls thee to some other work
That he approveth more.
Passive Obedience
More hard then Active is:
And Christ will own and honour that,
Who owns and crowneth this.

Thou

[3]

Thou still art serving Christ,
Though in another way :
And he thy Service will accept
And crown another day.
Thy Suffering is his work,
As well as Doing was :
Thy service in a suffering way
Christ rather chosen has.

1 Pet. 4.

12, 13,

14.

Colos. 1.

24.

[4]

If Christ hath call'd thee off,
After a short assay,
From Publick Service ; cease dispute,
And cheerfully obey.
Masters are pleased best,
When as their will is done,
Although a nobler work be left
To do a meaner one.

1 Kings

17. 1, 3,

4, 5.

[5]

If he be pleas'd to make it
Thy business to sit still :
Thou pleasest him the best, by meek
Submission to his Will.
God hath no need of us,
Nor any work of ours :
Yet for the deed he takes our will,
Where he denieth power.

H 3

Although

[6]

Although the work be small
Thou canst for him effect:

Cor. 8. Yet if there be a willing mind
He doth the same except:
For not by th' outward bulk
Of what we do fulfill,
God doth esteem our services;
But by the Doers will.

[7]

For this he will reward thee
As richly at the last:
As if thou able wert to do
More work then e're thou wast:
Thou hast a gentle Master,
That sets no cruel task:
But when he doth abate thy strength
He doth less service ask.

[8]

Do what thou canst, my Soul;
For God no more expects:
Luke 12, Where much he gives, he looks for much:
48. Where less, he less accepts.
But make not this a cloak,
Vile Flesh, for Slothfulness:
Deut. 10 God will be serv'd with all our might,
12. Be 't more, or be it less.

Consc.

Confc.

[9]

Ah me ! what shall I say ?
 This word my Soul doth prick-
 In twenty places all at once,
 And wounds it to the quick.
 Will God be served then
 With all our wit and might ?
 Alas ! how shall I answer him,
 Or stand before his sight ?

Psal. 130

3.

Judgm.

[10]

Mourn thou for thy neglects,
 Thy self to Christ betake,
 Who will thee cleanse from thy defects,
 And thee more fruitful make.
 Endeavour to amend,
 And be more diligent:
 For God will pardon all their sins
 Who seriously repent.

1 Joh

9.

Jer. 3.

13, 22

Christian, though thou art weak,
 Yet thy Redeemer's strong:
 Who under weakness thee supports,
 And will set free ere long.

SONG IV.

[1]

40. **W**hy say'st thou *Jacob*, and,
 O *Israel* spoken hast,
 27. My way is hidden from the Lord,
 My judgment from him past?
 28. Hast thou not known nor heard,
 Th' Eternal God, the Lord
 Who hath the Ends of all the Earth
 Created by his Word.

[2]

- He never waxeth faint,
 Nor wearied is he:
 His understanding is so deep
 It cannot searched be.
 He giveth strength unto
 29. The faint and feeble wight:
 And he bestows increase of strength
 On such as have no might.

[3]

30. The youth shall faint and tire,
 And young men wholly fall:
 31. But those that wait upon the Lord
 Their strength recover shall.
 They shall mount up with wings
 Like Eagles; run shall they
 And not be weary: they shall walk
 And shall not faint away.

POOR



Poor mens Wealth

TO talk of Poor mens Wealth,
 Or Rich mens Poverty,
 Seems to the World an Old Wives Tale,
 Or idle foolery:
 But whoſo reads our Lines,
 If God but give him eyes,
 Shall ſee that theſe things are no Tales,
 But Spiritual Myſteries.

Meditation I.

[1]
WHat means this Paradox?
 How can the Rich be poor?
 Of Poor men Rich? What is their Wealth?
 Or where is all their ſtore?
 I know thy Poverty,
 Saith Chriſt, yet thou art Rich,
 To Smyrna's undefiled Church:
 Thou ſeeſt there may be ſuch.

Rev. 2.

But

[2]

But to *Laodicea* ;

Thou say'st that I am rich,

But thou art naked, blind and poor,

A miserable wretch.

I counsel thee to buy

Eye-salve that thou may'st see,

Of me ; try'd Gold to make thee rich,

White Robes to cover thee,

Rev. 3.
17, 18.

[3]

The Beggar *Lazarus*

Laid at the Rich man's doores

To beg relief, all Ulcerous,

And full of running sores ;

When once his Body dies

With many griefs oppress'd :

His Soul by Angels carried is

Unto that Heavenly Rest.

Luk. 16.
20. 22.

[4]

The Riotous Epicure,

That feasted every day,

That cloath'd himself with Purple, and

Most gorgeous array :

He dy'd and went to Hell,

Suff'ring Eternal Pain.

What thinkest thou my Soul ? which was

The richer of these twain ?

He

23.

[5]

He was a Rich Poor man,
Whose Poverty prepar'd him
For Heav'n: But he a Poor Rich man
Whole Worldly Wealth enfnar'd him.
That man is Poor indeed
Both when he lives and dies,
That hath some Treasure here on Earth,
But none above the Skies.

[6]

He that enlarg'd his Barns
To treasure up his store,
Was fetch'd away to Hell that night,
And died worse then poor.
And so is every man,
That being worldly-wise
Provides for th' outward man, but doth
The Heavenly wealth despise.

Luk. 12

18, 20,

21,

[7]

All Poor men are not Rich
('Twere happy if they were)
But such as Christ enriched hath,
And unto God brought near.
All Rich men are not Poor
(That were a woful case)
But such as have no part in Christ,
Nor any saving grace.

Let

[8]

Let not the pooreſt Saint
 Deſpond ; for thou art rich :
 Nor richeſt Worldling bleſs himſelf ;
 For thou may'ſt be a wretch.
 But let both Rich and Poor
 Endeavour to make ſure
 Of Heavenly Treafure, Spiritual Wealth.
 This oniy will endure.

[9]

If others will be fools
 And no true wiſdom learn :
 Yet what belongs unto my peace,
 Lord, help me to diſcern.
 To have my portion here
 Oh never let me chuſe,
 Not for the ſake of trifling Toyes
 Eternal Joyes reſuſe.

[10]

My Soul craves better things
 Then, this World can afford :
 Thou art the Portion that I chuſe,
 Give me thy ſelf, O Lord,
 I ſhall be richer then,
 Then if I were poſſeſt
 Of all the Riches, that are found
 Both in the Eaſt and Weſt.

Medita.

Meditation II.

[1]

THe World doth value men
According to their Wealth,
Without enquiring how 'tis got,
By Honesty, or Stealth.
What such a man is' worth
They commonly declare
By telling what his yearly Rents
Or his Possessions are.

[2]

But God doth more esteem
Mens Virtues then Estates;
And if they have small Grace, or none,
Accordingly them rates.
When he *Belshazzar* weigh'd
With *Babel* at his back,
Although he were an Emperour
He found him weight to lack.

Dan. 5
27.

The

[3]

I'll not envie the Rich,
 Nor will I sleight the Poor :
 But what God prizeth more then wealth,
 That I will value more.
 For Poor men may be Rich,
 And Rich men may be Poor ;
 If those have Heavenly wealth, and these
 Have none but Earthly store.

[4]

Prov. 11
 4. For Riches profit not
 When as the day of Wrath
 Is come ; But Gospel-Righteousness
 Delivereth from Death.
 Prov. 12
 26. The Upright man is better,
 (Though in a Sheep-skin clad
 And fed with Indian Bread and Water)
 Then those whom wealth makes mad.

[5]

Jam. 2,
 2,3 Though Riches in the World
 Do make men honourable ;
 Though Poverty do bring contempt,
 And render despicable :
 Yet God oft-times bestows
 True Faith with Saving Grace,
 And Heavenly Glory upon those,
 Whom men account most base.

Weak

[6]

Weak, foolish, mean, obscure,
And such as men despise,
Such are the Persons and the things
Whereon God sets his eyes.
Of such he maketh Sons,
Yea more then Sons, his Heirs
And Fellow-heirs with Christ that so
The Kingdom may be theirs.

1 Cor. 1.
27, 28.

Jam. 2.
5.

Meditation III.

*A Dialogue, the Speakers being
Faith and Unbelief.*

Unbelief.

[1]

THou speakest sleighty now
Of all these outward things:
But what, when Poverty thee wounds
With all her Pois'ned Stings?
What if thy Weaknesses
Bring on distressing wants?
How wilt thou then behave thy self?
Or live without complaints?

Faith

Faith.

[2]

Perhaps I may not live
 Those future months to see :
 And then 'twere folly to take thought
 For what shall never be.
 But if the Lord see fit
 That I on Earth abide
 A longer time, he can and will
 Fit sustenance provide.

Mat. 6.

26-34

[3]

1 Tim

6.8

If I have meat and drink,
 Though neither of the best,
 And Cloathes that will but keep me warm
 I shall not be distrest.

Psal. 37.

16.

Mean things give me content ;
 For God can mean things blest,
 More then their overflowing Cups
 That greatest things possess.

[4]

Those that abound in wealth
 May lose it in a night ;
 And be despoil'd of all they have
 Before the morning light ;
 And if they have no God
 To help them in their need ;
 It matters not what once they were,
 They'l then be poor indeed.

But

[5]

But he that hath the Lord
Engag'd by Covenant
To stand his Friend at every turn,
That man can never want.
My Soul be thankful then ;
Thou hast a better lot,
Although thy substance be but small,
Then worldly men have got.

Psal. 27
I.

Psal. 1
5, 6

[6]

Thou hast a gracious God
Who never will forsake thee,
But here on Earth he'll do thee good,
And then to Heaven take thee.
A blessed Portion He
To all that on him trust :
Whose Souls and Bodies he will feed ;
But he'll not feed their Lust.

Heb.

5.
Psal. 24

[7]

Our Saviour teacheth us
For daily bread to pray ;
Not for a twelve months Bread at once,
But for each present day :
That so we might on God
From time to time depend,
Believing that our present help
Will help us to the End.

Mat. 11.

Poor mens Wealth.

[8]

Of present things, my Soul,
What present need requires

Tim. 6. Thou dost possess : here stay thy thoughts
And bridle thy desires.

at. 6. Beware lest future things
Thy careful mind distract :

-34. For carking care can nothing else
But guiltiness contract.

[9]

7. 21. Good reason hath the man
To be content with small things,
Who when he is at lowest ebb,

33. Yet still possesseth all things.
For God is All in all

all Through Christ his gracious Son,
b Fa The Ocean whence all streams proceed
And into which they run.

x.

[10]

11.36 He is a living Spring,
A Fountain never dry :

Though water in the Pitcher fail,
The Fountain can supply.

That man is not ith dark,

il. 84. That still enjoys the Sun:
Although his Fire be quite gone out,
And Candle ends be done.

Meditati-

Meditation IV.

[1]

O Man of little faith !
Behold the winged Fowls,
The Ravens, Crows, and Cormorants
The Kites, the Hawks, the Owls,
Also the numerous Doves
Whose flocks make dark the Air :
And tell me who for all this Crew
Doth kindly food prepare.

Mat. 6
26.

[2]

The Heavenly Father's wife
And wondrous Providence
Gives unto all these Multitudes
Their daily sustenance.
Doth God take care of Fowls
And hear the Ravens cry ?
And can he see his Saints in want
And not their wants supply ?

Psa. 147
9.
Luk. 13
24.

[3]

7. 8. He that did not withhold
 From death his onely Son,
 But gave him up, that we through him
 Might gain Salvation:
 He that hath given us
 An interest in his Blood,
 Will not deny us lesser things
 That may promote our good.

[4]

1. He that hath called us
 To his Inheritance,
 And unto royal dignity
 Intendeth to advance:
 12. He that will make us shine
 In glory like our Head,
 13. Will not put off his Childeren
 With stones instead of Bread.
 7. 9. 11.

[5]

- For Meat and Drink and Clothes
 What need the Child take care
 That hath a Father Kind and Rich
 To tender his welfare?
 49. Thy Father is more kind
 Then Earthly Fathers be:
 147 Amongst them all there's none so wise
 Nor none so rich as He.
 24. 1.

in Confinement Liberty.

[3]

Man's unsubdued Will
Is a most heavy Chain :
That man may walk at Liberty
That can this freedom gain.
When as the Will is brought
Into Captivity
Unto the holy Will of God ;
This is sweet Liberty.

Rom.

7, 8

Psal.

45, 4

2 *Cor.*

10. 5.

Psal.

32.

[4]

Let but the Will be broke;
Its Tyranny undone,
And other Bands that us restrain
Will quickly be as none.
For then the Soul applies
It self to get that good
Thereby, which God intends, and Christ
Hath purchas'd with his Blood.

Phil.

1

13.

[5]

And God that can bring good
Out of the greatest ill,
If that we seek him seriously,
His Promise will fulfill.
He will unfetter us,
And set our Souls more free,
Ev'n by restraining Bands, from sin
And Satan's Tyranny.

Rom.

28.

Job 31

27, 28

36.

8, 9, 1

Heb

[3]

7. 8. He that did not withhold
 From death his onely Son,
 But gave him up, that we through him
 Might gain Salvation :
 He that hath given us
 An interest in his Blood,
 Will not deny us lesser things
 That may promote our good.

[4]

- He that hath called us
 To his Inheritance,
 And unto royal dignity
 Intendeth to advance :
 He that will make us shine
 In glory like our Head,
 Will not put off his Childeren
 With stones instead of Bread.
 7. 9. 11.

[5]

- For Meat and Drink and Clothes
 What need the Child take care
 That hath a Father Kind and Rich
 To tender his welfare ?
 Thy Father is more kind
 Then Earthly Fathers be :
 Amongst them all there's none so wise
 Nor none so rich as He.

Poor mens Wealth

[6]

If Kind, he wants not will;
If Rich, he wants not power:
If Wife, he knows what's best to give,
And when's the fittest hour.
He knows what be thy wants
Before thou them declare:
And oft bestows before thou ask
The things that needful are.

Mat.

32.

Isa. 65

24.

[7]

He hath thy wants prevented,
Rather than wants supply'd:
And not without great cause thy Suit
At other times deny'd.
He knows what things will most
Unto thy weal conduce:
And when such things as may do good
Will be of greatest use.

[8]

Thou oft hast try'd his Love,
And found his readines
To give thee succour and supplies,
Whensoever in distress.
Let past Experiences
Make thee in him confide:
Who will for all that in him trust
Most seasonably provide.

Luke 2

35.

2 *Cor.*

10.

Psal. 3

9, 10.

I 3

Thou

[9]

Thou wantest thankfulness:
 This calleth for complaint
 Against thy self: of other things
 Thou hast no present want.
 Oh get a thankful Heart;
 Christ can this want supply:
 And if thou seek it seriously,
 Will not thy suit deny.

Cor. 1.

o.

Mat. 7.

8.11.

Meditation V.

[1]

Mat. 15

6, 27.

THis Meditation
 Mine heart hath comforted;
 That ne who feeds the Dogs with crumbs,
 Will give his Children Bread.
 By Bread I mean both that
 Which our frail Body feeds,
 And also that which doth relieve
 Our Spiritual wants and needs.

That's

[2]

That's Bread of Life indeed,
Which never doth decay :
Which maketh those who thereon feed
To live and thrive for ay.
This Bread makes dead men live ;
And let, none living dy,
But feeds them to Eternal Life ;
This is a Myſtery.

John

27,

55.

John

25, 26

[3]

Such Bread Chriſt Jeſus gives,
His own dear Fleſh and Blood,
Wherewith he nourisheth our Souls.
Oh this is wondrous food !
He that the greater gives
Will not the leſs deny :
But when our Bodies ſtand in need,
He will their wants ſupply.

Rom.

32

1 Tim.

8.

[4]

Again, when I behold
What great things God beſtows
On Turks and Pagans (Infidels)
And ſuch as live like thoſe.
I certainly conclude
He hath ſome better Treafure
To give his Saints, then Worldly-wealth,
Honour, or Carnal Pleaſure.

[5]

For will not God deal better
With Servants, then with Foes?
With Children, then with Enemies
And such as Christ oppose?
Hath not Christ purchased
Far better things for Saints,
Then common bounty here affords
To faithless Miscreants?

[6]

The *Turkish* Empire vast,
What is it? but a Bone
That by the Master of the House
Unto the Dogs is thrown?
The Gold Mines of the West,
And Riches of the East,
Are often-times possess'd by one
That lives and dies a Beast.

[7]

Gal. 3. 1. If God bestow such gifts
O bloody brutish men:
Cor. 2. Oh what great things hath he in store
For his dear Childeren!
No mortal eye hath seen,
No Ear did ever hear,
Nor Heart conceive, what Christ prepares
For such as do him fear.

Earth's

Poor mens Wealth.

[8]

Earth's Treasures are but dung,
And carnal Pleasures base,
Unto those Joyes the Saints enjoy
Before Christ's Royal face.
The Richest Robes are Rags,
And contemptible geer,
Unto those bright and shining Robes
The Saints in Glory wear.

Phi.
Am.
7.

[9]

The stateliest Palaces,
If we should them compare
With those Celestial Mansions,
More vile then Hog-flies are.
What now we have in hope,
We shall have in fruition,
When all ungodly men at once
Are drowned in Perdition.

Ma.
3.
2 Co.
1--5

[10]

My Soul, rejoyce in God,
VWho will enrich thee more
Then those, that of all Earthly wealth
Possess the greatest store.
If thou be Christ's, then He,
And all he hath is thine.
Oh feast thy self with these sweet thoughts
And with them sup and dine.

Cam.
2. I

In



In Confinement Liberty.

What may this Riddle mean?
Confin'd and yet free!
In Bands; yet Loose! A Prisoner,
And yet at Libertee!
'Tis but a Notion sure;
No, No, it's very true,
And that these Pages following
Will prove and plainly shew.

SONG I.

[1]

Most men love Libertie,
And covet Elbow-room
To have their Wills, to serve their Lusts,
And up and down to rome.

2 8.6 God's Wayes they count a Prison,
His Precepts and Commands
A heavy Yoke; his Threatenings
Like Fetters and strong Bands.

Come

[2]

Come let us break their Bands
And cast their cords from us :
Let's give the Reins unto our Lusts,
And not be Bridled thus.
This Liberty of theirs
The greatest Bondage is :
For he's a Bondslave unto Sin
That loves to do amiss.

Psal. 2

John

34.

Rom.

16.

[3]

He is a Prisoner
Unto his mortal Foe,
Who leads him bound with Cords of sin
Unto Eternal woe.
Such Prisoners may enjoy
External Libertie,
And being under no Restraint
They run to Hell more free.

Eph.

[4]

Ah woful Liberty !
To such as it abuse ;
Which leads them to Captivity,
Who their own Bondage chuse.
I rather had be bound
With Fetters made of Brass,
Then to enjoy my Liberty
And be at such a pass.

Prov

5.

God

[5]

b 36

9, 10.

God bindeth some in Chains;
 And in Afflictions Cords,
 And by these Bands, unto their Souls
 More Libertie affords.
 VVho would not be in thrall,
 Soul-Liberty to gain,
 Rather then Sins and Satan's thrall,
 And Captive to remain ?

[6]

Ezech.

. 10,

, 13,

Manasseh was a slave
 To Sin and never free ;
 Until his Foes had carried him
 Into Captivitie :
 But being bound in Chains,
 He calls to mind his sins,
 Humbleth himself, and to bewail
 His former life begins.

[7]

His Prison was a place
 Of greatest Libertie :
 For from the bondage of his sins
 It helpt to set him free.
 As Liberty abus'd
 Procur'd his Misery :
 So Bonds him humble and prepar'd
 For blessed Liberty.

VVhile

[8]

VVhile *Jonab's* stubborn will
Did over him prevail
It brought him down into the Deeps
And Belly of the VVhale.
That fearful Prison house
Him to Repentance brought,
And then for Body and for Soul
The Lord Salvation wrought.

Jonab 1

Chap. 2

Ver. 10

[9]

The Basket of good Figs
To *Babylon* were sent
In mercy that they might be freed
From forer punishment.
That being humbled there
Under God's mighty hand,
He might return them back again
Into their Native Land.

Jer. 3
5, 6,

[10]

Thus some that are in Bonds
By Bondage, get more free :
Others are fetter'd with their sins
That walk at Libertee.
His own Iniquity
The wicked man shall take :
His sins like Cords, shall hold him fast,
And Satan's Prisoner make.

Prov.
20.

SONG

SONG II.

[1]

THough Liberty it self
Is greatly to be fought ;
And they are happy that know how
To use it as they ought ;
Especially whose hearts
Esteem and highly prize
And likewise carefully improve
Their Spiritual Liberties.

[2]

Yet when the Lord is pleas'd
Such freedom to deny,
He can another Freedom give
Ev'n in Captivity.
VVhen he our VVill subdues,
And helps us be content
VVith his dispose, there's Libertie
Even in Imprisonment.

Man's

[3]

Man's unsubdued Will
Is a most heavy Chain :
That man may walk at Liberty
That can this freedom gain.
When as the Will is brought
Into Captivity
Unto the holy Will of God ;
This is sweet Liberty.

Rom.

7, 8

Psal.

45, 4

2 Cor.

10. 5.

Psal. 1

32.

[4]

Let but the Will be broke;
Its Tyranny undone,
And other Bands that us restrain
Will quickly be as none.
For then the Soul applies
It self to get that good
Thereby, which God intends, and Christ
Hath purchas'd with his Blood.

Phil.

1

13.

[5]

And God that can bring good
Out of the greatest ill,
If that we seek him seriously,
His Promise will fulfill.
He will unfetter us,
And set our Souls more free,
Ev'n by restraining Bands, from sin
And Satan's Tyranny.

Rom.

28.

Job 3

27, 6

36.

8, 9, 1

He'l

In Confinement Liberty.

[6]

He'l wean us from the world,
And all things here below ;
19 And better things instead of these
He will on us bestow.
or. 4: He'l set our hearts upon
18. The things that are above :
And give us more and more to taste
The sweetness of his Love.

[7]

He will enlarge our Souls
To run his Precepts way :
or The love of Christ shall us restrain
Most gladly to obey.
oh. 5 And his Commandements
They shall delightful be.
Thus he can make Restraint a means
Of greatest Liberty.

[8]

2.6, God hedges up with thorns
14. The Path of VVanderers,
That have of Creature-comforts been
Too eager Followers,
Stops their pursuit, them brings
Into a VVilderness,
That thereunto their humble Souls
He may more Love express.

SON



Joy in Sorrow

CAn Joy and Sorrow meet
 That are so opposite?
 The one so Bitter, th' other Sweet?
 What, can such Foes unite?
 What! meet in one small Heart!
 And lovingly agree!
 Joy'n hands and strengthen one another!
 Doubtless it cannot be.

As Aaron's Serpent-Rod
 Rods of th' Inchanters swallow'd:
 So godly Sorrow eateth up,
 That Sorrow that's unhallow'd.
 It worldly Sorrow kills:
 But helpeth Spiritual Joy.
 These two will strengthen one another,
 And not each other 'stray.

The deepest godly Sorrow
 Spring-Tides of Joy brings in.
 The more a Soul can Joy in God,
 The more he mourns for sin.

E.
 12.

Isa. 61.
 3.

This

*This Grief the Channel is
In which Joy loves to run,
And Joy the Channel deeper plows
Then ween 'twas first begun
If any Nicodemus
Say How can these things be?
As Philip to Nathaniel said,
So I say, come and see.*

S O N G I.

[1]

UNto this General Head
We need not much to say.
For all that went before doth tend
Our Sorrows to allay
Yet forasmuch as Grief
From various causes springs
Nor is it possible to name,
Each thing that Sorrow Brings

[2]

We'll spend a few leaves more
Concerning Grief, th' Effect
That so we may apply a Salve
And no man's fore neglect,
If then thou art a Saint
That languisheth in Grief
God hath provided Cordials
To yield thy soul relief.

Thou

[3]

Thou must these Cordials know
And how to take and use them
Beware thou do not in a pett,
Neglect, much less refuse them.
God would not have us Blocks
That nothing lay to heart,
Nor would he have us mourn like those,
In Christ that have no part.

[4]

Perhaps thou hast displeas'd him.
And therefore art in pain,
But Jesus Christ will soon appease him,
If thou return again,
He is thy Father still,
And doth not cease to love thee,
Although he scourge thee for thy faults
Or for thy sins reprove thee.

*I John 1
7. 9.*

[5]

Art thou in heaviness.
For some great outward loss?
Of choicest Comforts, dearest Friends,
Or for some other Cross,
'Tis fit that when God smites,
Thou shouldest feel the smart,
But let afflictions Bitterness,
Make thee lay sin to heart.

Jer. 5. 1

[6]

If this Affliction be
An evil bitter thing :

Jer. 2. 19 Oh what a bitter thing is sin,
That doth Affliction bring ?
More evil is the Cause
Jab II. 6. Then the Effect can be:
For God doth punish lets by far
Then thine iniquitie.

[7]

Is it a bitter thing
To be in Heaviness ?

Amos 2. 13. What is it then to grieve the Lord,
And with my sins to press ?
Deut. 32. 6. To wrong a loving Father ?
Provoked a gracious God
Lam. 3. 33. (Who takes no pleasure in our smart)
To whip me with his Rod ?

[8]

Convert thy Sorrow's stream
Into the Channel right :
And chiefly mourn because thou hast

Psa. 51. 4. Done evil in his sight.
2 Cor. 7. 9, 10. Thus into godly sorrow
Thy worldly sorrow turn,
Jer. 31. 18, 19, 20. And God will turn away his wrath
When thus he sees thee mourn.

[9]

As oftentimes we see
In some acute disease,
To cut a Vein and let him blood
Will give him present ease.
Right so doth godly Sorrow
The bleeding of the Heart
Assuage the most heart-killing Grief,
And wondrous ease impart.

[10]

Empty Bad humours out
First cool and cleanse the Blood
And then a Cordial will revive
And do the man more good.
So when thou humbled art,
And purged from thy sin.
The Lord himself will comfort thee,
And Cordials sweet give in.

Isa. 57.

15.

[11]

The deeper that the plow
Of true Repentance goes,
The richer Crop of spiritual joy
And holiness there grows.
The greater Spiritual joy,
The Lord to us imparts,
The more again it humbleth us
And breaks our stony heart.

Luke 7.

47, 50.

Ezek. 3.

L 3

SONG 31.

SONG II.

[1]

HEarken what God doth speak
To such as mourn aright,
That under his Afflicting hand
Are broken and contrite.

Math. 5. Blessed are those that mourn;
4. They shall be comforted:
As first in Sorrow, so in Joy
They shall be like their Head

[2]

Thus saith the lofty One,
Th' Eternal, Holy Lord;
Isai. 57. I dwell in humble contrite Hearts,
5, 16. That tremble at my Word:
Their Spi its to revive,
And greatly them to chear;
For Ile not always angry be,
With such as do me fear.

Yea

[3]

Yea Christ anointed is
To binde the broken heart;
To comfort such as mourn aright
And to relieve their smart,
Thou need'st not doubt, but that
Most seas'nably he will
In pity and in faithfulness
His office well fulfil.

Isa. 61
1, 2, 3.

[4]

Hee'll heal thy broken heart
And up thy wounds will binde:
He will raise up the bowed down:
He to the Just is kinde.
Hee'll not cast off for ay:
But though grief cause he should,
Yet will he have compassion
In's Mercies manifold.

psal 146,
8.

Lam. 3.
31, 32.

[5]

Though Sorrow may abide
And tarry for a night:
Comfort will come at break of day,
And Joy at Morning light.
For Christ doth his support,
And comfort in distress:
He will not leave them Orphan-like,
All sad and comfortless,

psal 30.
5.

John 14.
Another 18.

[6]

Ise 16, Another Comforter
 He promiseth to leave,
 His holy Spirit, whom the world
 Knows not, nor can receive.
 He shall abide with them,
 And them most Joyfull make:
 And this their joy no mortal man,
 Nor Dev'l shall from them take.

[7]

Rom. 5.3. In Tribulations great
 He teacheth them to glory:
 And under Sufferings to rejoyce,
 Which use to make men sorry.
 When as their outward case
 Is most calamitous:
 He can give joy unspeakable;
 And also glorious.

[8]

But what they here enjoy
 Is but a little taste,
 Unto the Harvest of that joy
 They shall receive at last.
 Rom. 8, These are but the first-fruits,
 Joy's fulness is before
 Psa. 16, God's face and eke at his right hand
 Are pleasures evermore.

SONG

SONG III.

[1]

THis World's the Vale of Tears;
 We must not look to be,
 Whilst we are cloth'd with sinful flesh,
 From griefs and sorrows free,
 Here Grief and Joy take turns,
 Hereafter Grief shall cease;
 And in the room thereof shall come
 Eternal Joy and peace.

Psal. 23.
 4.

Isa. 35.
 10.

[2]

If for a little moment
 God seem to frown upon thee,
 With Everlasting kindnesse,
 He will have mercy on thee.
 Our time of suffering here
 Is but a little while,
 And then his frown, that makes thee sad,
 Will turn into a smile.

Isa. 54.
 7, 8.

Thy

Joy in Sorrow.

[3]

Thy Tears are like good Seed
Sown in a Fruitful Field :
They are not lost, but shall in time
A joyful Harvest yield.
Who sow in tears shall reap
In joy : who go and mourn
Bearing choice seed, shall sure with joy
Bringing their sheaves return.

Psal. 126

5.6

[4]

In midst of Sorrows great
Let this thy grief allay,
That God will turn thy tears to joy
And mirth another day.
The more thy Sorrows here
And Sufferings have bin :
The greater joy and Happiness
Hereafter thou shalt win.

Rev. 7.

17.

[5]

'Tis better now to mourn
And to rejoyce hereafter :
Then for to wail eternally
For sinful mirth and laughter.
Short sinful Pleasures have
Long-lasting endless pains :
Short and light sufferings have long-joyes
And everlasting gains.

Rev. 18.

7.

2 Cor. 4.

17.

Eternal

[6]

Eternal Happiness
Will make amends for all.
While Faith beholds what joy's to come,
It counts all suffering small.
If drops of Heavenly Pleasure
Be sweet unto thy taste :
How sweet will streams and rivers be,
Where drink thy fill thou mayst ?

Verse 18.

*Psal. 36.
8,9*

[7]

Thy future joy so great
And Ocean-like shall be :
That thou must enter into it,
It cannot enter thee.
Oh what a joy is that
That Thought cannot conceive !
That mortal Tongue cannot express,
Nor Heart of man believe !

*Mat. 25.
21.*

*1 Cor. 2.
9.*

[8]

The greatest present Grievs,
That thee so much annoy,
Will soon be swallowed in that Sea
Of Everlasting joy.
'Twill then a Pleasure be,
To think of what is past :
And greatly adde unto thy joy
To mind how sad thou wast.

SONG

SONG IV.

*Solamen miseris socios habuisse doloris
Christum cum sanctis-----*

[1]

IT is an ease in Grief.
To have Co-partners
It yields some comfort and relief
T'have Fellow-sufferers.
Especially to have
Such as our case bemoan
As lay to heart our sorrows, and
Under our Burden groan:

[2]

Eph. 4
4, 5 6.

The saints all make one Body
Have Union with one Head,
Are acted by one spirit, and
By him are quickened.

Heb 13.
3.

Hence then, they cannot chuse,
But feel each others smart,
Their Burden bear, Lament their case,
And in their woes take part.

They

[3]

They cannot chuse but mourn
With such as mourners be:
And be afflicted too with those
Whom they afflicted see.
Christ gives them tender hearts,
Therefore they fellow-feel:
They pitty, pray for, comfort them,
And seek each others weal.

Rom. 12.

15.

John 11.

16.

[4]

This is a Comfort then
To Saints in misery,
To have such sweet Companions
Of their Calamity.
That when they are in sorrow
They sorrow not alone:
But meet with some that heartily
Their Miseries bemoan.

[5]

Oh let it never be
That Saints should Saints infest,
And add unto each others grief,
That are with grief oppress.
This wisdom from above
Comes not, but from beneath:
And ill becometh those in whom
The Spirit of Love doth breath.

Jam. 3

15.

That

[6]

That Spirit of Love and Peace.
Who dwells in all the Saints.

2 Cor.
13.11.
Job 6.
14.
Phil 2.
1,2,3.
Unite our hearts, appease our strife,
Cease quarrels and complaints:
Help us to pity more,
And pray for one another,
To strive who shall in love outstrip
And go beyond his brother,

[7]

Ephef- 4
16.
This were a blessed strife;
Thus ought we all to strive:
Were this our strife; how would it make
Souls, Towns, and Churches thrive.
As many shoulders make
A heavy Burden light:
So might our Burdens lightened be,
Were but our Spirits light.

[8]

Well, Friends may pity us
And at our Sorrows grieve;
They cannot alwayes help: But Christ
Can pity and relieve.
This is the main support,
And comfort of the Saints,
That Jesus Christ them pittie when
They pour out their complaints.

Friend

[9]

Friends sometimes stand aloof,
And Bretheren may forget us,
Or strangers be unto our Grievs,
The World at naught may set us:
But Jesus Christ regards us
Ev'n in our low estate:
He minds us well, and leaves us not
Forlorn and desolate.

Psal. 38
11.

Psal. 136
22.
John 14
18.

[10]

Our gracious, great High-Priest
Is such an One as can
From his Experience pity us
With bowels of a Man.
Afflicted been he has
In their Affliction:
And therefore their Affliction was
As if it had been none.

Heb. 2
17, 18.
Chap. 4
15.
Isai. 63
9.

[12]

Though far above all Grievs
In Glory Christ remains:
Yet of the Sorrows of his Saints
A feeling he retains.
He tells our wanderings,
And bottlet all our tears,
Is well acquainted with our griefs,
And writeth down our fears.

Psal. 56
8.

He

Joy in Sorrow.

[12]

He knows thy Sicknesſes;
He feeleth all thy ſmart:
Thy ſufferings are his ſufferings,
And reach his tender heart.
And if he know and feel
All that doth thee agrieve:

Iſa. 40. 1, He will with choiceſt Cordials
2; 29, 31. Thy fainting Soul relieve.

Coloſſ. 1.

[13]

24.

If theſe thy Sufferings
He reckon to be his:

Job. 14. 3. He'll ſhortly put an end thereto,
And take thy Soul to Blis.

Chriſt will not ſuffer long:
For he's not perfected,

1 Cor. 15 Till all his Members be made like
49. In Glory to their Head.

SONG

SONG V.

[1]

THus far we have apply'd
Our Speech to mournful Saints,
To cheer them under all their Griefs,
And silence their Complaints.
But all men are not Saints
Whom Sorrow doth oppress:
Some may be in a heavy case,
Yet far from Holiness.

[2]

Some Hearts are almost broke
With Carnal Sorrows force;
That godly Sorrow never touch'd
With any true remorse;
What shall we say to these
That may some ease impart?
What Sovereign Medicine shall we use
To mitigate their smart.

Hosea 7
14.

M

Poor

[3]

Poor Souls! I pity you,
And do your case bemoan:
But peace to you I may not speak,
For God himself speaks none.
7. There is no peace saith God,
To th'wicked when distressed
But they are like the Troubled Sea,
Which boils and cannot rest.

[4]

Oh that the Lord himself,
Who now doth thee chastise,
And makes thee sad, would waken thee,
And open thy blind eyes!
That God would help thee grieve,
For what should grieve thee most!
13. That thou a wretched sinner art,
That thou thy God hast lost.

[5]

Thou hast not him to go to,
When sorrows thee agrieve.
Lam. 3. The Comforter is far away,
16. That should thy Soul relieve,
Thou hast offended God,
And grieved him full sore.
Zech. 12. And now he grieveth thee, let this,
10. Grieve and as shame thee more.

Couldst

Joy in Sorrow.

[6]

Could'st thou but lay to heart,
Thy sinful woful state
It quickly would thine other griefs
Asswage and mitigate.
Oh get thy worldly grief
Turned to Godly sorrow,
Mourn for thy sins, and put not off
Repentance till to morrow.

[7]

Oh turn from every sin,
To God with all thine heart, (Christ, 2/2)
And make thy peace with him through
• In Christ Oh get a part. Ad
If sorrow bring thee home, 43
To God in Christ believe Jo
It will the happiest grieving be, 23,
That ever thou didst grieve. 30.

[8]

For God that wounded thee,
Thy Soul will also heal :
And unto thee his gracious love,
In Christ he will reveal.
Oh therefore haste to Christ!
That so thou may'st not mourn,
Like unto them that have no hope,
Because they never turn.

Hof. 6.

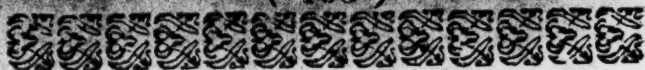
2.

Isa. I. 1

17, 18.

M 2

L I F E



Life in Deaths

V *Hat Mystery is this
To seek for Life in Death.
The great Destroyer of the Sons
Of Adam and of Seth?
Can Death beget sweet Life?
Can such an Honey-comb,
So sweet and precious, come forth
Of Death's devouring Womb?*

*Yes: Christ hath broke the Teeth
And ta'ne away the Sting
Of Cruel Death; that Death is now
Become another thing.
It is a Messenger
Sent for to fetch us home
Unto our Father's Royal House,
Whither all Saints must come.*

*It is a Bridge whereby
We pass to Heavenly Rest,
Out of the Sorrows of this World
Wherewith we are oppress.*

But

*But I'll not here detain thee :
 Read on, and thou shalt see
 Both many Deaths in one short Life,
 And Life in Deaths to be.*

SONG I.

[1]

THis World's a Wilderness
 To God's afflicted Saints.
 A place of Dangers, Fears, and Foes ;
 A place of Woes and Wants.
 This Life's a very Death,
 At least a dying life :
 For this is Death in Life, to find
 Sin in our Hearts so rife.

[2]

That we not only are
 Encompassed with Foes :
 But have a treacherous Part within
 That doth with Satan close.
 That's ready to seduce
 And lead us into Evil,
 And on a sudden to betray
 Our Souls unto the Devil.

M 3

Rom. 17.

23.

[3]

We pestered are with Sin,
 So long as here we live,
 Which makes us cry, From this vile death
 Who will deliverance give.
 Bodies of Sin and Death,
 We carry to and fro
 And carry must unto our grief.
 Whil'st we are here below.

[4]

We find a law of sin,
 Within our Members dwelling,
 Which is against God's holy law
 (Chose by our mind) rebelling
 So that we cannot do
 The good things that we would
 And oftentimes we do those things
 Which leave undone wee should,

[5]

For though we mourn for sin
 And watch, and strive and fight,
 Yet is our weakness often foil'd,
 By Satan's subtile sleight.
 This is a heaviness,
 A Death unto the Saints,
 Whereof the best while here on Earth,
 Make sorrowful complaints.

Oh

[6]

Oh what a glorious thing,
 In all true Christians eyes
 Would full deliverance be from sin,
 They would this freedom prize.
 More then the richest mines
 Or most resplendent Gems,
 They would prefer it far before,
 Scepters and Diadems.

verse 24.

[7]

It would be richer Gains
 Then Honour pleasure, Wealth,
 It vould be svveeter to their Souls,
 Then Libertie or Health.
 Yea Temp'ral life it self,
 Might not herevvith compare,
 Which is more worth then all things else
 VVhich most esteemed are.

Psal. 119

S. 10, 11

Psal. 119

S. 71, 72.

[8]

Who vwould not then be vvilling,
 When Christ him calleth hence,
 To lay aside this sinful Flesh,
 Cause of so much offence?
 VVhat Saint that hateth sin,
 Can love his life so well
 As for the sake thereof to chuse
 In sinful Flesh to dwell?

SONE

SONG II.

[1]

Heb. 12.

THIS then is Life in Death,
That Death will set us free

2.

Job. 3

From Sin, which is our spiritual Death,
And greatest miserie.

Rom. 21.

We shall no more be griev'd
With minds that are so vain.

7.

Of Pride, or Sloth or Worldiness
We shall no more complain.

[2]

1. Cor. 13

Our Ignorance shall cease
So shall our Unbelief,

9. 12.

Our passions shall no longer be
A cause of daily grief,

Against God's providence

Our hearts no more shall swell,

Nor these our unsubdued wills

Against his Will rebell.

Our

[3]

Our Senses shall no longer
Be in-lets unto sin.
Nor shall there be an home-bred Thief,
To let his Comrades in.
God, whom we here offend,
And injure every day
In thought, word deed, we shall no more
Offend him then for ay.

[4]

During this mortal life
We walk in midst of snares,
And we are apt to be surpriz'd
And caught at unawares.
Our subtile enemy
Us every hour besets,
Seeks to allure us by his baits
Into his deadly nets.

*Luke 22.
31.*

[5]

He like a roaring Lion
Runs hunting for his prey,
And like a subtile Serpent he
Lies watching night and day :
Lets no advantage slip,
Whereby he may annoy us,
Draw us to sin, disturb our peace :
Distress if not destroy us,

*1 Pet. 5.
8.
Gen. 3.
1. 2. &c.*

Death

[6]

Exod. 14
13-28-29

Death is the Red Sea, which
VWhen once we are got through,
Pharoah (the Divil) with his Host.
Can us no more pursue.
God will this fear divide
And make it us inclose,
Like walls, letting us pass through safe ;
And then drown all our foes.

[7]

Th' Egyptians cannot follow
Unto the other side
They shall be drowned in the Sea,
O'rewhelmed vwith the Tide.
The Tempter shall no more
Avvicked thought suggest,
Nor once entice to any thing
That God and vvee detest.

[8]

Temptations unto sin
(Which vex us here so sore,
Although they do not master us,)
Shall trouble us then no more.
Then shall our joyful souls,
Eternal praises sing,
For this their full deliverance
To that immortal King.

SONG

SONG III
SONG III

[1]

Whil'ft we are here on Earth
 We're dying every day :
 Each day brings some new woe or grief
 Whilst we are cloth'd with Clay.
 We dwell in midst of Deaths
 And Death amidst us dwells,
 As too too vvell appeareth by
 These daily doleful Knells.

1 Cor. 15

31.

Mat. 6

34

[2]

Novv one dear Friend departs,
 E're long another goes :
 Whose turn comes next, or mine, or thine,
 Or vvhose, God only knowvs.
 Thus vve are oft constrain'd
 The pains of Death to 'bide :
 For Death doth often wound our Heart
 Through one or other's side.

Acts 2

37, 38

2 Cor. 12

29.

Pains

[3]

Pains, Losses Sicknesſes,
 Temptations, Sorrows, Sin,
 All theſe are daily deaths from which
 We can no freedom win,
 Until we die our laſt :
 One death will end them all,
 And ſet our Souls at liberty,
 Which here are held in Thrall.

[4]

Rom. 8.

2, 23.

Job. 14

4.

The pains of Life together
 Amount to no ſmall pain :
 Who would not one Pain more endure.
 And get free from all pain
 But we muſt ſtay God's time,
 And wait till he ſhall call,
 And then one Death will ſet us free
 From Pains and Sorrows all.

[5]

Rev. 21.

1.

Cor. 5.

Rev. 14.

3.

Then once for all we die,
 That die we may no more,
 But live in bliſs Eternally
 The face of God before.
 Death is of life the Gate,
 It is the Door whereby
 We enter ſhall into a ſtate
 Of immortality.

This

[6]

This then our comfort is,
This is our Life in Death,
To know our Soul shall be in bliss,
When Death hath stopt our breath.
And that this body vile,
That now is laid in Dust,
And turn'd to earth within a while
Be rais'd in Glory must.

1 Cor. 15

43-

Phil. 3.21

[7]

So soon as Death hath clos'd
Our mortal bodie's eyes,
Our soul shall mount with greatest speed
Above the Starry Skies.
Born upon Angel's wings
Unto that heavenly rest,
Whereof Eternal happiness,
She shall be full possess.

Luke 16

22.

Mat. 25

46

[8]

O Death whereis thy sting,
Thy Victory O Grave?
How art thou conquered, and made
Our servant, yea our slave.
Thanks be to God who giveth us,
Through Christ the Victory
That we may live to praise his name,
For this Eternally.

1 Cor. 15

55, 56.

Heavenly



Heavenly Crowns

F O R

Thorny Wreaths.

SONG I.

Mat. 27.

29, 30.

[1]

(Thorns,

When Christ was crown'd with
And smitten with a Reed

Upon the Thorns, to wound his Head
And for to make him bleed;
The world did little think
This was the King of Glory:
So when we speak of Crowns for Thorns,
They think it's but a story.

[2]

But as our Lord doth now
His Crown of Glory wear;
Who for our sake did wear those Thorns,
And such Abuses bear:
So shall th' Afflicted Saints
That suffer for his sake
Ere long be Crowned like their Head,
And of his Joies partake. Those

[3]

Those that for doing well,
For keeping Christ's Commands,
For bearing witness to his Truth
Suffer Reproach or Bands,
Or any other Pain
To keep their Conscience pure;
Such of a glorious Recompence
And rich Reward are sure.

Rev. 7.
14, 15,
16, 17.

[4]

Those that are persecuted
Because of Righteousness,
Are Blessed ones, saith Christ, for they
Heav'n's Kingdom shall possess.
And Blest are ye whom men
Revile and persecute,
To whom for my sake heinous Crimes
They wrongfully impute.

Mat. 5.
10, 11,
12.

[5]

Rejoyce and be ye glad
Hereat exceedingly;
Because there is a great Reward
Laid up for you on high.
For thus they persecuted
The Prophets that of old
Reprov'd their sins, and faithfully
God's Counsel to them told.

Who

[6]

Mark. 10 Who Father, Mother Wife,
29 30. For love of Christ forsakes
 Or of his houses, Lands Estate
 For him small reckoning makes.
 Shall here an hundred fold
 With persecutions gain;
 And in the world that is to come
 Eternal Life obtain.

[7]

2. Tim. 2 If in a suffering state
11. 12. Of Christ we followers be,
 VVe shall be unto him conform'd
 In Royal dignitie.
Mat. 19. Those that have stuck to Christ
28. In Tribulations great
 Shall reign with Christ, and sit with him,
 Upon his Judgment seat.

[8]

But those that suffer pain
 Foul Errours to defend,
 That for vile Fancies of their own
 Dread not their lives to spend
 Such do in vain suppose
 They suffer for Christ's sake.
 'Tis not the Suffering but the cause
 That doth a Martyr make.

SONG

SONG II

[1]

That Eminent Apostle
 And holy Martyr *Paul*,
 That laboured more for Jesus Christ,
 And suffered more then All,
 When as his race was run
 And life almost laid down
 For Christ: Henceforth, saith he, there is ^{2 Tim. 4.}
 Laid up for me a Crown, ^{8.}

[2]

Which Christ that Righteous Judge
 Shall give to me above:
 And unto all as well as me,
 That his Appearing love.
 Christ Jesus at that day
 Will all Believers own:
 And all their faithful Services
 And patient Sufferings crown.

Mat. 25.

Not 34, 35.

[3]

Not only such as have
 For Jesus shed their Blood ;
John 8. But all that have embrac'd the Truth
31, 32. And firm therein have stood.
Mat. 11. All that have meekly born
29. Christ's Yoke because 'twas his
 Shall be rewarded, and shall share
 In Everlasting Bliss.

[4]

Although some Stars outshine
1 Cor. 15 The rest in Glory bright :
41. Yet every Star i'th' Firmament
 Is full of glorious light.
 So every vessel then
 Shall full of Glory be,
 Though some are of a larger size,
 Some of a less degree.

[5]

Our Lord will call to mind
 The meanest services
Mat. 10. That any man with upright heart
42. Hath done for one of his :
 So that a Cup of Water
 Tender'd unto a Saint
 For love of Christ, shall not reward
 Nor acceptance want.

Much

[6]

Much less will Christ forget
Their love and labour sure
That take great pains, and for his sake
Afflictions long endure.
He that will smallest things
So graciously regard,
Will not far greater things neglect
And leave without reward.

Heb. 6. 10
compared
with
Heb. 10.
32, 33.

[7]

As in his suffering faints
Christ suffereth now ; so he
In all his glorified faints
Will glorified be.
Their sufferings now are his,
Their Glory will be his :
Christ should his Glory lose, if faints
Should future Glory miss.

Acts 9.
4, 5
2 Thess.
1. 10.

[8]

Christ's precious sufferings,
And whole Obedience,
Have purchased for us this Crown
And glorious Recompence.
He dy'd that we might live,
Wore Thorns that we might reign
The end of his own sufferings
Christ, doubtless will obtain

Isa. 53.
4, 5, &c
Gal. 3.
13, 14.
Rev. 1.
5, 6

[9]

As surely then as He
 Reproach and Shame endur'd,
 And by his Sufferings hath for us
 A glorious Crown procur'd;
 As sure as we him follow
 In patient suffering here;
 So certainly this glorious Crown
 VVe shall hereafter wear.

2 Tim. 2.
 11, 12.

SONG III.

[1]

HOW great this Glory is
 No mortal tongue can tell:

Isa. 64. But that it far exceeds our thoughts
 4. And words we know full well.

Ro. 5. 10, 'Tis that which Christ's own Blood
 17, 18. Hath purchas'd and acquir'd;

2 Thess. 'Tis that which God will then bestow
 1. 10. That he may be admir'd.

God

[2]

God's ways are not like ours,
Nor are his thoughts like our :
For he will glorifie his Grace
And magnifie his Power,
Yea and his VVifdom too
By glorifying us,
And therefore Christ will make his saints
Exceeding glorious.

Isa. 55.
8.

Eph. 1.6,
14.
Re. 5.12.

[3]

That Glory must be great
And of surpassing fame
VVhich God bestows to get himself
An Everlasting Name.
They shall be crown'd indeed
VVith Glory at that day,
VVhen as the richness of their Crown
God's Glory must display.

Isa. 55;
13.
Rom. 9.
23.

[4]

VVhen every saint shall be
A Diamond in Christ's Crown:
They must be glorious saints indeed,
To set forth this Renown.
The saints shall shine
Arrayed with glorious light,
That thro' their lustre Christ's own Beams
May shine more clear and bright.

Isa. 62,
3.
Dan. 12)
3.
Mat. 13,
43.

[5]

O glorious rich Free-grace!
 And Everlasting Love,
 That God's own heart unto these thoughts
 Before all time did move!
 O wondrous Condescension
 Of God's most gracious Son!
 And matchless Love of Jesus Christ
 Beyond comparison!

Eph. 2.
 18, 19.

[6]

Who for our sake was pleas'd
 Under a mean outside,
 5, 7, 8. Under the Garment of frail Flesh
 Mis Majesty to hide:
 Who Wore a Crown of Thorns,
 Who shed his dearest Blood,
 Who bare his Fathers Wrath for us
 To purchase saving Good,

Isa. 53.
 5.

[7]

That he might us Redeem
 From endless Misery,
 And by his sufferings us advance
 To Heavenly Dignity.
 He was content to be
 Abus'd, Reproach'd and scorn'd
 That we might be advanced crown'd,
 And gloriously adorn'd.

Rev. 5.
 9, 10.
Rom. 5.
 17, 18.
 19, &c.

That

[8]

That such as have deserv'd
God's vengeance for to bear
Eternally, should Royal Robes
And Crowns of Glory wear!
Saints can you think of this
And not this Grace admire?
And do not you that are no saints
To share therein desire?

[9]

Which is the better choice?
With Christ in Bliss to dwell,
Or for to roar eternally.
Amidst the flames of Hell?
What? are you in a doubt
Which of the twain to chuse?
Well, chuse to burn, if that be best:
Chuse Hell, and Heaven refuse.

Deut. 30.

17.

Compare

Mark 9.

43, 44

with

Phil. 1.

23.

[10]

This were a fearful choice.
What then? Will you be wise?
Oh be so; get a part in Christ:
Him love, him seek, him prize.
Receive him with his Cross;
His Yoke with meekness bear:
And then Free-Grace will give you Crowns
Of Glory for to wear.

Mat. 11.

28, 29.

Rom. 5.

M 4

SONG

SONG IV.

[1]

BEhold what matchless Love
 The God of Heaven shows,
 To those on whom Eternal Life
 And Glory he bestows!
 If now God calls them Sons;
 How glorious shall they be,
 When being made like Christ, they shall
 Him in his Glory see?

[2]

Their Body frail and vile,
 That's in Corruption sown,
 Shall then be raised up again
 In Incorruption.
 This Mortal must be cloth'd
 With Immortality:
 And then shall Death be swallowed up
 In perfect Victory.

It

[3]

It is at present sown
A Body Natural:
But shall arise again e're long
A Body Spiritual.

1 Cor.
15. 42.
43, 44.

We now need many helps
Our vigour to maintain,
As Meat, Drink, Sleep: but shall need none
After we rise again.

[4]

It's now in weakness sown;
But shall be rais'd in power:
Sown in Dishonour: but shall rise
In Glory at that hour.
It shall be wholly freed
From all Infirmities,
And be most active, hale, and strong
When once it doth arise.

[5]

Though subject to Reproach
Whil't living; and when dead
Must needs be carried out of sight,
And quickly buried:
Yet Christ shall raise it up
With Beauty shining bright,
More lovely then the Morning fair,
With Heavenly Glory dight.

Gen. 23.
4.
Phil. 3.
21.

And

[6]

And if the Body shew
So beautiful and fair :

How shall the Soul be beautify'd
And thine beyond compare ?

Rev. 21. Adorn'd with costly Robes,

11. 18, More precious far then Gold,

19. Of Christ's unpotted Righteousness

Rev. 19. Most lovely to behold.

[7]

When as God's blessed Image
That was defac'd by Sin
Is perfectly restor'd again
And ever dwells therein.

1 Job. 3. When as it shall behold
God's Glory shining bright,

2 Cor. 3. And be transform'd and glorious made
By that most glorious sight.

[8]

VWhen like a Glass it shall
Receive those glorious Rayes,
And back again reflect the same
To God's Eternal Praise.

VWhen in the Sea of Bliss
It constantly shall move :

And be for ever ravish'd with
The sweetness of his Love.

If

[9]

If *Moses* face did shine
By being forty daies.
It's Mount : how shall their faces shine.
That dwell with God alwayes ;
Moses his Back-parts saw
But they shall see his face,
And to their joy unpeakable
Enjoy the God of grace.

Exod. 34
29. 30.

[10]

Oh happy, happy Souls
That in God's bosome rest !
That of the fountain of all bliss
Already are possest !
Your Labour's at an end
Your seed in tears was sown,
But now you reap a joyful Crop,
And wear a Glorious Crown.

2. Tim. 4
7, 8.

[11]

We that are still below
Have much work yet undone,
A War to wage sharp thorns to wear,
A painful race to run.
Lord help us so to run.
As that we may obtain :
That when this life is at an end
We in Glory reign.

1 Tim. 6
12.
1 Cor. 9.
24. 25.

SONG

SONG V.

[1]

Heb. 12.

OUR Saviour, for the joy
 That was before him set,
 Endur'd the Cross, despis'd the shame,
 And paid for all our debt.
 And as himself did eye
 That future glorious state:
 So would we have the thoughts thereof
 Our Souls to animate.

[2]

To him that hath begun
 And will compleat our Faith,
 We are commanded for to look;
 VVho thus despis'd hath
 The Ignominious shame
 For that most glorious joy
 And having suffered is set down
 At God's right hand on high

And

[3]

And though some Gospellers
 Call this an Hireling Spirit :
 Yet more of such a Spirit, Lord,
 Grant that we may inherit.
 For surely thou didst more
 Thy Father's Glory prize,
 Then these, that at this rich Reward
 Would seem to shut their eyes.

[4]

Oh but the love of Christ
 Should wholly us constrain
 To do all duties, bear the Cross,
 And suffer every Pain.
 True ; and the love of Christ
 In this most strongly moves us,
 That he'l regard us, and thus reward us
 Meerly because he loves us.

[5]

If Christ hath purchased
 A glorious rich Reward
 For all his Followers : shall not we
 This Recompence regard ?
 If he Rewards propound
 To whet our diligence :
 Is not our over-looking them
 The way to Negligence ?

Compare
 Mat. 25.

34, 35.
 with

Titus 3.
 4, 5, 6, 7.

Unto

[6]

Heb. 11.
24-25.26

Unto this Recompence
Moses had such respect,
That all the Glory of the world,
He could for this reject.
Esteeming Christ's reproach
More rich then *Egypt's* treasures,
Chusing affliction with God's church
Rather then sinful pleasures.

[7]

2. Pet. 3
14

Since then we do expect
Such glorious things as these
How ought we to bestir ourselves
So good a God to please.
How should the ways of Christ
Most pleasant to us seem?
How should this make the heaviest Cross,
Grow light in our esteem.

Rom. 8.
18

[8]

Heb. 12.
1, 2.

Oh let the thoughts of this
Incorruptible Crown,
Which shall on patient suffering saints
So frankly be bestown.
Effectually perswade us.
For to amend our pace.
And with more chearrfulness and speed.
To run our heavenly race.

More

[9]

More readily to do
And willingly to bear
Whatever Christ shall call us to
So long as we are here,
Knowing that all our pains
Though worthless, poor, and vile,
Shall such a rich revvard obtain
Within a little while

1 Cor. 15.
58.

[10]

How many men can wade
Up to the knees in Blood
To win an Earthly kingdom, which
Can do them little good,
VWhich brings them nought but sorrow,
VWhich cannot fatisfie,
VWhich may be lost before to Morrow
And must be, when they die.

[11]

And shall not we take pains.
To win a heavenly Crown,
VWhich having once through grace obtain'd
Shall ever be our own?
A glorious massie Crown,
A rich Inheritance,
That's undefil'd, that never fades
Not Subject unto chance.

1 Cor. 9.
14, 25,

1 Pet. 1
4. 10 10.

Good

[12]

Good Lord increase our Faith :
And help us to believe,
That thou wilt such a rich Reward
To all thy Servants give.
And let this love constrain us
To give our selves to thee :
Thou hast us bought and thine we are
Thine let us ever be.

[13]

Now unto him that lov'd us.
And wash'd us from our sins
With his own Blood, and made us Priests
To God, and also Kings ;
That we might live and reign
The face of God before :
To him be Glory, Honour, Power,
Both now and evermore.

Amen.

Be chearful Suffering Saint,
Let nothing cast thee down :
Our Saviour Christ ere long will turn
Thy Cross into a Crown.

F I N I S
